THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Lines

Composed by Frances Jane Crosby, aged 15 years, an inmate of the Institution for the Blind, on the departure of the Rev. Mr. Bryant, as Missionary to Greece.

FAREWELL! ah soon your feet will land
Upon a distant shore;
But that same hand that guards thee now
Shall guard thee evermore.

O may kind Heaven inspire thy heart
With joy that ne'er decays;
And waft thee safely to that land
Where light once shed its rays.

Farewell! with feelings deeply sad,
Kind friend, with thee we part,
Yet our religion's sacred flame
Can sooth each wounded heart.

Then let us hope to meet again,
Where tears and sorrows cease,
Where rapturous songs shall tune each tongue,
And all is joy and peace.

September 29, 1835.

For the Churchman.

"THY will be done on earth." How have we striven,
So heavenly aid might to our souls be given,
To pray the Saviour's prayer with holy love,
Such as inspires the angel bands above,
And earth's strong fetters from our souls be riven,
That we may say, "On earth as 't is in heaven,"
Thy blessed will, O holy GOD, be done?—
Thus shall that peace our craving bosoms know,
Which vain is sought in fairest scenes below:
Then shall the remnant of our race be run,
With rising hope, to hail the coming day,
When time and its short trials past away,
We may be own'd and bless'd by GOD's dear Son,
Whose Spirit prompts the prayer, "Thy will be done."

New-York, Oct. 5, 1835. M. A. W.

THE CHURCHMAN.

From the Theological Review.

REVIEW OF MATTHIAS—ABUSES OF THE DOCTRINE OF DIVINE INFUENCE.

THE true doctrine concerning divine influence we take to be this: that while there *is* an immediate and supernatural influence of the divine SPIRIT exerted in man in his conversion and in his moral progress, yet *this influence is a matter neither of direct consciousness, nor (much less) of sensation.* It is not directly perceived *in* its working, but only to be inferred *from* its effects, and *those effects only which are described in Scripture, as the "fruits of the* SPIRIT:" and in no individual case, is any one warranted to ascribe any thing to the influence of the Spirit except those fruits. The *effects* of the divine influence are indeed discerned *in* the consciousness, but the influence itself is not a matter of consciousness.

On the other hand, the essence of fanaticism on this subject, consists in regarding the divine influence as a matter of *direct consciousness*, or, (as a still grosser form of it,) of *sensible* experience; and in arbitrarily holding certain internal frames, states of emotion, or impressions, or bodily sensations and affections, as the direct working of the HOLY SPIRIT, or as proofs of his presence,—as a part of the work of conversion, or as evidences of it.

If this distinction be given up, there remains no criterion by which to discriminate between the spurious and the genuine in religious emotions; there is no necessary stopping place; and the wildest conceits of the religious bedlamite may put in their claim to be recognised as immediate divine inspiration.

We have often deeply regretted that the bulk of the community, who are so liable to be misled on this important subject, should not be better instructed in regard to some parts of human physiology, particularly the laws of the reciprocal influence of the mind and body. If they were better acquainted with the physical principle of automatic sympathy or involuntary imitation, and with the influence of the imagination and nervous sensibility, it would take away in their minds the basis of a vast amount of religious delusion. They would then perceive that multitudes of those phenomena which they so piously ascribe to the influence of the HOLY SPIRIT, have necessarily nothing to do with it, but may all be explained by the principles just referred to; and that numberless instances of similar effects have occurred, and are perpetually occurring, without any connection whatever with religion. We are indeed "fearfully and wonderfully made," and the connection of mind and matter, and of the soul and the spirit, in man, is one of the most mysterious depths of our nature. Yet, if we cannot penetrate into the recesses of the frame-work, from which the ceaseless evolutions of life and thought are developing, observation can still take cognizance of the phenomena, and is competent to refer them to some general laws. A vast field of deeply interesting inquiry yet remains to be explored. Still, multitudes of facts have been already established in regard to the reciprocal influence of mind and body, which might, if generally known and understood, be of great service in correcting fanatical notions of divine influence. We can here only mention a few of this class of facts.

In 1780, at St. Roch, in an assembly of young ladies belonging to a seminary, one of the number was seized with convulsions. The affection spread with such rapidity, that fifty or sixty of the girls were thrown into the same convulsions. From that time it continued to recur and spread itself, until it was necessary to separate the girls into different schools, and to permit but very few to meet together at a time. In this way, after several weeks, the affection was subdued. Boerhaave gives an account of a similar contagious spread of convulsions in a school of young ladies, which he at length contrived to put a stop to by threatening to brand those who should be seized by the affection with red-hot irons, which he showed them ready for the purpose. In this way he overcame the sympathetic imitation by the stronger influence (as it proved in that case) of fear. In the medical books, many cases are related of hydrophobia produced by the imagination in many instances, by the mere sight of those who were afflicted with it. Heckers' Epidemics of the Middle Ages, contains some most remarkable illustrations of the propagation of nervous diseases, as the *tarantula* in Italy, and the *dancing disease* of Germany, which for a long time prevailed in those countries, affecting hundreds and thousands of persons in the most extraordinary manner, fostered indeed by many of the superstitious notions current in those days. We are glad to understand that Dr. Babington's translation of this interesting and instructive work is about to be republished in this country.

The history of animal magnetism abounds also with curious illustrations of this subject. Whether the phenomenon in question be referred, as by some, to imagination and involuntary imitation, or as by others, to a deeper, mysterious, and special principle of our nature, about the facts themselves there can be no doubt, as is abundantly established by the recent report of the Medical Section of the French Academy. Spasmodic bodily affections, magnetic sleep, somnambulism, *clair-voyance*, or the power of seeing, reading, playing at piquet, &c. &c. in a state of perfect somnambulism, and with the eyes perfectly closed and bandaged, together with a great variety of phenomena even more strange, are described by the most impartial and competent witnesses, as produced by the magnetizers, and that by mere gestures and motions, made often without touching their patients.*

To the same general class of facts belong the cures effected by Valentine Gretrakes, an Irish gentleman, by touching persons affected with divers diseases; also those performed by the metallic tractors of Perkins, which some years ago excited so much attention in this country and abroad.

The history of witchcraft is another fruitful source of illustration in respect to the bodily affections that may be produced and propagated through the influence of imagination and involuntary imitation, where the requisite conditions of belief in its reality, &c., exist.

It would be impossible here to go into a particular account of the immense mass of facts that might be brought from these and other sources. Some general conclusions, however, may be stated, which these facts go to establish:

1. The contagious nature of various bodily affections—of the kind of some of those referred to—even apart from any mental passion or emotion.

2. On the other hand, also, the tendency of many *emotions*, felt, or supposed to be felt, by one individual, to spread themselves among other individuals present.

3. Again: when the feelings or emotions of a crowd are in unison, or thought to be so, from any common cause, and when at the same time, these emotions begin to show themselves in bodily agitations, the influence is propagated to an astonishing extent, through the inexplicable contagion of involuntary imitation.

4. There is, besides all this, something in the very sight and contact of a crowd, favorable to the exaltation of the imagination, and to the production of such affections. Eyes speak to eyes, and, as Buffon says, "body speaks to body." Dugald Stewart has mentioned these general statements with considerable illustrations.

From these facts it will appear that if a crowd can be brought together, in circumstances favorable to the excitement of the imagination, and under the influence of some common cause—and most of all in connection with *religion*, especially if there be any considerable degree of credulity or "faith"—you may produce and propagate, to a greater or less extent, almost any form of nervous affection you wish, from the frenzied whirlings of the dancing dervishes of India, to the unknown tongues of Edward Irving; and that without a grain of divine intervention in the matter.

That these affections are so extensively connected with religion, is doubtless to be explained from the fact, that the religious principle is one of the strongest in man's nature. Hence the pages of religious history are full of illustrations of fanatical delusion in regard to the doctrine of divine influence.

In the earlier history of Methodism, under the exciting preaching of Wesley and his fellow-laborers, acting upon the exalted imaginations and nervous sensibility of his auditors, *brought together in crowded assemblies*, convulsions, hysteric cries, fallings down, trances, extasia, and almost every form of cataleptic affection, were produced. These, *being encouraged by the reference of them to divine influence*, propagated themselves from one to another to an incredible extent. It is a curious fact, in this connection, and well deserving to be noted, that Whitefield always *doubted* of these affections and discouraged them, *consequently they seldom and but slightly occurred under his preaching*. Wesley himself, at a later period, discouraged them, *with alike result*. We cannot here forbear referring our readers to Southey's Life of Wesley. It is one of the most remarkable, and, in our opinion, one of the most valuable books which this age has produced—replete with almost every kind of interest, and full of practical instruction; and especially on the subject of which we are speaking, it is rich in food for philosophical reflection. No one can candidly and carefully peruse that most excellent work, without deriving clearer and better views of the nature of true religion, of the religious principle in man, and its connection with the other principles of his constitution. No one can read it without being fortified against fanatical delusions, while at the same time he will find every feeling of scorn and skepticism in regard to the reality of internal religion rebuked; he will rise from the reading of it with a clearer perception, indeed, of the errors of Wesley and of the grounding principles of them, but also with a deeper reverence for that truly great and good man, and many of his eminent coadjutors. We can scarcely conceive of any thing more desirable, than that a cheap edition of that invaluable work should be brought out, and extensively read throughout our religious community at the present day.

About forty years ago, there was an extensive revival of religion (so called) in Kentucky, connected with the efforts of a class of pretenders to superior sanctity, zeal, and spiritual illumination. This revival was characterized by a prodigious assemblage of fanatic and most ludicrous conceits and practices, among which were a great variety of bodily affections, mostly, however, reducible to certain classes recognised among the people, such as the "*falling exercise*," the "*jerks*" or the "*jerking exercise*," the "*running*," the "*barking*," and the "*climbing*," exercise, in which the subjects of them exhibited the various motions expressed in the names. Col. Stone has given some details of this extraordinary delusion, in the last chapter of his volume; and we may mention here an account which we received from a gentleman of the highest distinction in the literary and religious world. He described himself as present at a religious meeting in that region, at a period subsequent to the greatest prevalence of those delusions, but still before they had passed away. After the preacher had proceeded for some time in his harangue, and himself and his auditors had become warmed into a considerable degree of excitement, individuals of the congregation began to drop convulsively upon the floor one after another, under the influence of the "*falling exercise*." The gentleman surveyed the scene for some time with the coolness of an unaffected spectator, and although his judgment was not overmastered by the slightest belief of any divine influence in the matter, yet from the inexplicable influence of nervous sensibility, he found himself at length, in spite of his will, in danger of following the example of those around. He therefore left the room, and went into the open air, to recover himself. He related the case, however, of three young men, present at one of the meetings on a different occasion, who having less philosophy than himself, became dupes of the delusion. Going one day to the encampment where the meeting was held, they looked on for some time in the spirit of disbelief and mockery; when turning to remount their horses, they were seized with the mysterious "*jerking exercise*," which threw them back with great violence every time they attempted to put foot to stirrup. Finding themselves foiled after repeated attempts to gain their saddles, in their amazement and fright, they yielded to the belief that it was the work of GOD, and surrendered themselves to the full influence of the scenes around them. All these various "exercises" were then piously believed by multitudes to be the work of the HOLY SPIRIT. It would have been held impiety and blasphemy to doubt it. We have no doubt, indeed, that they were as much the work of the HOLY SPIRIT, as many of the *feelings, impressions* and *sensations* which we have heard described within the last three years.

The truth is, that such phenomena, though occurring in connection with the religious principle, and with religious services, have necessarily nothing to do with the divine influence, either as parts of its work, or proofs of its presence. They are explicable from those other principles of our nature to which we have referred, and religion and religious services are only one of the conditions under which the imagination, nervous sensibility, and imitation, are excited to the production of such effects.

These principles of our nature, however, precisely because they are real and strong principles, and yet not understood, furnish the stronghold of religious impostors, whether they are mere deceivers, or are themselves also deluded. Here is the secret of their power, and of the effects they produce.

Such facts as these should lead us to a careful discrimination of the true scriptural doctrine concerning divine influence, from all fanatical perversions of it. They may well justify us, also, in expressing our distrust as to the reality of multitudes of those conversions that have been so rapidly made among us, at the present day, by a system of influences, which, in some essential features, bear so strong a likeness to those above mentioned. Nor can it be justly required that we should, at once, and without question, allow that the *effects* which follow the labors of some of our most noted perambulating evangelists—the multitudes, namely, of those who "declare themselves converts"—have necessarily any thing to do with divine influence, or any certain proofs of GOD's approbation of that general system of doctrine and procedure under which they take place. These effects, *assumed* as the tokens of the divine approbation, are, we know, the strong argument of these people, with which they delude the weak, and overawe also the timid, who might otherwise be disposed to exercise their right of "trying the spirits whether they be of GOD;"—just as if these effects, because they occur in connection with religion, are therefore truly religious! Such a mode of arguing would almost equally put the stamp of divine approbation upon all the abominations of the Anabaptists of Munster, the Fifth-monarchy men of England, and in short upon every thing most absurd, monstrous, and impious, in the whole history of religious fanaticism.

We are not in the least disposed to doubt, that many true conversions have taken place under the system referred to; but still solemnly believing, as we do, every thing most distinctive and influential in that system to be in its tendency ruinous to souls, and most baneful to the permanent interests of religion, we heartily pray that its credit and authority may soon cease all over the land. It is indeed, we trust, fast coming to this end; but long and lasting will probably be the evils it involves, in the spiritual deadness and desolation that follow in the reaction. The volcanic fires may expend themselves, but their effects will for years be seen in the barren wastes of lava which rolled over the fields and villages. It is mournful that the past is so little instructive to the livers in the present. While the human mind is like the pendulum, perpetually swinging from one extreme to the other, there seems also another law of human history, by which the same strange scenes perpetually re-appear in cyclical recurrence, and the same lessons must be impressed from generation to generation. The errors and heresies, the controversies, impostures and fanaticism of one epoch, are, with only slight and circumstantial modifications, essentially the renewal of those of a preceding epoch, and thus backward through the track of history. The notorious Davenport, who appeared in Connecticut about seventy years ago, and exercised such a prodigious influence in multitudes of churches, in the promotion of revival scenes, much like those upon which we have animadverted, was but a prototype of the wandering evangelists of the present day. And though this man lived to see and deplore his errors, yet the mischievous effects of them lived long after him. He left the region where his influence was most decisive, a spiritual waste; and to this day traces of desolation are painfully visible in the churches of that section. We have no doubt that more than one generation must pass away before the pernicious influences that have been abroad for several years in our land, shall have exhausted all their effects, or before their true character will be fully and generally seen. The indications, to be sure, are now sufficiently clear to the sober observer. The licentious doctrines of Perfectionism are fast getting hold in many places that have been regarded as the choicest spots in Zion, in having been favored with outpourings of this latter day spirit; and if credible report be true, these atrocious doctrines have already borne their legitimate fruits, not only in the denial of the Sabbath, and the renunciation of all the positive institutions of Christianity, but in loathsome scenes of sensual indulgence. Yet these things, together with the disorder and anarchy that are abroad—the almost entire destruction of the official authority and exclusive functions of the ministry—the exaltation of the "spirit of the times" above the spirit of CHRIST—and the reckless and irreverent assailing of the peculiar institutions of CHRIST,—all these things, we fear, are but "the beginning of the end." Indeed, there is much in the tone and spirit, the tenets and feelings, the cant and pretensions, which have fallen under our observation, that reminds us of nothing more strongly, than of the atrocious and loathsome fanaticism of the times of the English Commonwealth. In fact, these things are all of one family; and we could listen with as much sympathy and respect to a *Ranter* or a *Fifth-monarchy man*, of those times, as to a *Perfectionist*, or a disciple of *Truair* or *Burchard*, of the present day.

* About two or three years since, the Medical Section of the French Academy appointed a committee, consisting of a large number of the most distinguished members of their body, none of whom were believers in animal magnetism, to investigate the subject anew. This committee, under the most favorable circumstances, instituted a prolonged, most able and critical examination of the matter, using every precaution that habits of scientific investigation could suggest in the conduct of the inquiry. Their report consists of a minute detail of the facts and results, without expressing, however, any opinion on the general question as to the existence of a special principle, except only that they classify all those facts which appeared to be susceptible of explanation from generally recognised physiological principles. This report was never published, but a limited number of copies were lithographed for the use of the members of the Academy. It has, however, been translated and published in England by Mr. Colquhoun of Edinburgh, with an interesting introduction.

From the New York Mirror.

THE HOLY BIBLE,

Containing the Old and New Testaments in the Common Version, with amendments of the Language.

BY NOAH WEBSTER, LL.D.

(*Concluded from p.* 945.)

BUT, secondly, let us take some notice of the improvements made by the editor in the style of the common version. The respect we entertain for the taste and good sense of the public will not suffer us to dwell long upon a subject so much at variance with both. Did Mr. Webster imagine that the readers of the Bible would consent to exchange the majestic simplicity of its language for all the studied ornaments that modern literature can furnish, at the expense, too, of sacrificing the literal import of the original? He says, indeed, that his object has been to exclude obsolete words, and others, the meaning of which has changed in the course of time. But why not suffer them to remain? Their meaning is sufficiently definite, and at any rate may be always collected from the context. Their very aspect inspires veneration, and is in keeping with the solemnity and immeasurable importance of the subject. Why efface impressions so salutary and delightful! Let us, however, look at a few of these improvements.

Capital for *chapiter;* a word of at least *four* distinct significations, for one which has a single, appropriate, and even technical sense.

Buttons for *taches;* a word of *seven* significations, instead of one having a single and expressive meaning.

Perhaps for *peradventure.* Surely the taste which could prompt to such a preference is not to be envied. The same may be said of

Shun for *eschew;* the last being one of the most forcible expressions in the language, and employed by some of the best writers of the age.

Furniture for *carriage.* Admit, as the editor contends, that the word *carriage* does import, in some cases, the thing carried, or 'baggage;' why not let it remain subject to that meaning? Why does he insert in lieu of it, *furniture*, the strict modern sense of which is *household goods and utensils* of whatever kind? See the ludicrous effect of this amendment in Acts xxi. 15.

That the editor in many instances, finds it difficult and even impracticable to carry out his amendments, and adhere to his own rules, take the following among many proofs. He condemns the phrase *laugh to scorn*, and instead of it inserts *deride;* and yet in 2 Kings xix. 21, and Neh. ii. 19, he finds the phrase indispensable, and uses it accordingly; for how could the intensity of derision be more happily expressed?

Conversation, according to modern acceptation, he says, is improperly used by the translators; he therefore adopts *manner of life, deportment.* We at once turned to the passage, Philip. iii. 20, 'For our conversation is in heaven,' when, to our amazement, the obnoxious word was in its proper place.

The word *shadow*, he contends, was not fully understood at the date of the translation, and he lays down the following precise rule by which *shadow* and *shade* may be distinguished, to wit, 'When there is no reference to figure, but to *protection* only, the word *shade* should always be used.' We were curious to know how he would treat the following passage, 'He that dwelleth in the secret place of the Most High, shall abide under the *shadow* of the Almighty;'* and we rejoiced to find, that in direct contravention of his own rule, this most cheering and sublime portion of Scripture remained untouched. In truth, we are fully persuaded, that, from the most favorable view of the editor's amendments, they not only pervert in many cases the meaning of the original, but uniformly degrade the style and enfeeble the sense of the common version, and furnish new and convincing evidence that the translators of the Bible, in accomplishing their task, have left little or nothing to be desired.

We cannot dismiss this part of the subject without laying before our readers the following paragraph from the introduction to the volume before us: 'The word ghost is now used almost exclusively for an apparition, except in the phrase Holy Ghost. I have, therefore, uniformly used Holy Spirit.'

Thus the appellation, which, in our language, from the first introduction of Christianity to the present hour, has been given to the THIRD PERSON OF THE SACRED TRINITY, and which is deemed an essential part of the baptismal and other religious services of the Christian Church, finds no place in Mr. Webster's edition of the Bible! Although we view this procedure with painful emotions, we own we are not surprised. Having before witnessed the same sort of irreverence in mutilating, without the semblance of a reason, one of the appellatives of the Redeemer,† we were prepared for almost any thing which an inordinate love of innovation might suggest.‡

We come thirdly to Mr. Webster's 'euphemisms.' 'In no respect,' he says, 'does the present version of the Scriptures require amendments more than in the use of many words and phrases which cannot now be uttered, especially in promiscuous company, without violence to decency.' The reader, no doubt, is prepared to find every expression removed out of the way that could possibly offend the most fastidious. Nothing could be further from reality. The passages most obnoxious to such characters remain in all their primitive nakedness; and with respect to others, the critic exhausts his acumen, not in new and legitimate translation, but in adopting a circuity of language which only serves to give the thought he would conceal a more vivid impression. But we have something more to say upon this point. Is it the complaint of Mr. W. that the common version does not present us a literal translation? No: his objection is, that the translation is too literal. The complaint then must be, that the revelation itself from heaven to men is expressed in terms too indecent to be uttered. Does he mean to be so understood? We are unwilling to believe it. We, therefore, charitably conclude that he has entirely misapprehended the subject. No one, we presume, can, on mature reflection, imagine that every part of the sacred volume was designed to be 'uttered' on all occasions, and in all companies. It is the glory of the Bible that its provisions are adapted to both the physical and moral condition of man, to all the diversified circumstances of his present existence, as well as to his hopes of the future. In the language of an apostle, it is 'profitable for doctrine, for reproof, for correction, for instruction in righteousness'—clearly intimating that a just discrimination is to be observed in the application of its truths. Whilst it is the duty of every individual to read attentively every word it contains, an ordinary share of discernment will suffice to select such portions as are suited to the family circle, or to the promiscuous assembly. Not a word of that blessed book, thus discreetly employed, is calculated unnecessarily to wound the most delicate sensibility, much less to derogate from the infinite purity and perfection of its author.

We hasten to the last thing to be considered—the editor's grammatical corrections of the common version. Looking at the new modes of spelling every where visible in this edition, we are constrained to believe that amendments in that part of grammar called *orthography*, were those chiefly intended. § Nor can we think it a very uncandid surmise, that to facilitate the more general diffusion of his philological peculiarities was the editor's main design in the present work. We have already observed that the 'English Bible is the standard of the English tongue.' On the preservation of its well-established orthography, the purity and stability of the language must greatly depend. In our columns, the high importance of resisting the unquiet and lawless spirit which would reduce our republic of letters to a mere anarchy, has more than once been pressed upon the attention of our readers. We are all urged to abandon the guide so long recognised and implicitly followed on both sides of the Atlantic, and adopt—what directory? Our editor's five dictionaries! all differing from each other! And the Bible, it seems, is at length sought to become the vehicle of the strange anomalies and discrepancies they contain! We may resume the consideration of this subject at a future day. In the meantime, we earnestly entreat the friends of divine truth and of their mother tongue, in the words of the Prophet, to 'ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN,' and to bless GOD for the invaluable translation of his holy Word, which, through his merciful providence, the English world have been permitted so long to enjoy.

* Psa. xci. 1. *See* also Psa. li. 1; and xxxvi. 7.

† A foreigner, learning our language, would look in vain for the word *Saviour* in Mr. Webster's Quarto Dictionary. Nor would he readily suspect that *Savior* was intended for the same word.

‡ *See* also, in the Quarto Dictionary of Mr. W., "*Suveran* Ruler of the Universe."

§ We perceive a few unimportant verbal criticisms, and a formal denunciation of the preposition *unto*, as not of *Saxon* origin. It is an *English* word, and well adapted to the solemn style. There are passages of Scripture which lose much of their effect by exchanging it for *to*—as, "savor of life *unto* life," and many others.

COMMUNICATIONS.

For the Churchman.

THIRD MISSION CHURCH.

PARISH LIBRARY.

IT is known to the readers of the Churchman that the Rev. Mr. Kellogg has recently commenced his labors in Hammond-street, under the auspices of the City Mission Society. His zealous exertions are fast securing the success which every true Christian anxiously prays for. Already has he gathered around him a band of worshippers, who, though they are in numbers but the germ of a city congregation, join in the worship of the Church, and listen to the instructions of her minister, with a spirit which may be taken at once for the fruit of his acceptable services, and the promise of good things to come.

Mr. K. has been taught, by both theory and experience, not to rely exclusively on the desk and pulpit in his efforts to reach the consciences and improve the hearts of his people. He has, therefore, resolved to avail himself of every proper auxiliary mean that can be obtained. Among the first of these he places the *Parish Library.* To secure one adequate to the wants of his congregation would gratify one of his most ardent wishes. The appeal that has been made to the liberality of Churchmen for the promotion of this object, is so modest and just, that it seems to the writer a glaring impropriety to permit it to fail.

It is *modest*, because it asks not for large sums of money, though these, it is true, as the best means of securing the end, will most thankfully be received. The request is, that all who have suitable books will send them to the Protestant Episcopal Press, or to the residence of Mr. K., (No. 401 Hudson-street.) It cannot but be that a large number of the readers of the Churchman have volumes which to themselves have become comparatively useless, but which might be valuable additions to a mission church library. Were all such placed at the disposal of the third city missionary, he would have little need of pushing his solicitations further. But a result of this character cannot be expected: only a few will read the appeal; still fewer will appropriately answer it. Let this fact stimulate those who have the heart to give to extend their aid in this way, to the extent of their ability.

Willingly would we refrain from adding to our request, but the almost certainty, that only a small number of volumes will be placed at our disposal, compels us to ask not only for books, but likewise for the means of procuring them. Large donations for this purpose are not so much solicited as humbly desired. Small gifts are entreated in the hope that their aggregate may, in some degree, meet our wants. And how many are the Christians in this city whose trifles should thus be contributed to add to the permanent utility of another mission station!

The request is a *just* one, because it is to promote the efficiency of the City Mission Society: than which scarcely another has greater claims upon the liberality of city Churchmen. Taking for granted the last of these propositions, let us proceed to consider the first.

The efficiency of the Society is promoted by a *Parish Library*, because it affords one of the strongest bonds of union between the stations and the people. Every Sunday or two a book is to be returned and another to be procured, and thus is many a worldly-minded sinner or neglectful Christian drawn to the house of prayer, when, had not the *Parish Library* existed, their time would have been spent in worse than idleness at home or in the streets.

But important as is the library considered in this connection, it is vastly more so as an assistant to the minister in preaching the Word, soothing the afflicted, gathering the sheep into the fold the LORD has provided for them, and in many respects relieving the spiritual necessities of

the saints. It not only does much of the work which the pastor himself performs, but also much that is wholly beyond his reach. Take the words of a Scougal, a Doddridge or a Horne for example: follow them as they leave the library, in the hands of some obscure parishioner: observe how their silent eloquence is pleading against sin and Satan, when no eye but that of GOD is near; how unceasingly they apply their home-thrusts to conscience, and at the same time point to the goodness of GOD and the atonement of the Saviour, until at last the individual, like the publican, exclaims, "GOD be merciful to me a sinner!" Nor do they leave him then, but through all the varying circumstances, the temptations and trials of the Christian life, they are guiding him from sin and error toward those attainments which shall cause them to "shine as stars for ever and ever." This they are accomplishing in privacies into which the minister could never penetrate, and on hearts which else might never have fully known the odiousness of transgression or the beauty of righteousness. The like kind offices are by kindred volumes performed in the same way for those who know but too well the sorrows of poverty and the horrors of disease. Much would be said in proof that this is not the sketch of fancy, were it not that in doing so this article would be unwarrantably extended. Suffice it to say that those who are conversant with the other two city mission stations, are aware that their parish libraries are regarded among the greatest blessings of their congregations, while the missionaries can tell of not a few instances in which inestimable spiritual profit has been derived from an unpretending volume.*

Shall the people who worship in Hammond-street, have the same advantages? Shall their minister have the same efficient aid? Shall the little messengers of light and love and truth go forth among his people? These are questions which the members of the Church must answer. Will not their reply be in generous deeds? C. R.

* A writer in "The Missionary" lately traced the origin of one of the most flourishing parishes in New-Jersey, (St. Mark's Church, Orange,) to a single book. The volume accidentally fell into the hands of one individual, was given by him to another, and by him lent to all his neighbors who would read it. The result was the formation of the people of the place into an Episcopal congregation.

THE CHURCHMAN.

SATURDAY, OCTOBER 10, 1835.

Two dollars and fifty cents, if paid in advanc, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE CONVENTION.

Utica, October 1, 1835.

REV. AND DEAR SIR,—This being the day appointed for the meeting of the Convention of this Diocese, the Bishop, the clergy and laity assembled in Trinity Church, in this city. The Rev. Dr. Hawks was re-elected Secretary, and the Rev. F. H. Cuming, Assistant Secretary. The Convention sermon was preached by the Rev. John Brown, Rector of St. George's Church, Newburgh, from these words, 'We preach CHRIST crucified:' a sound and sensible sermon, setting forth, lucidly and distinctly, this great and fundamental doctrine of the Gospel, at the close of which he made an appropriate address to the six Deacons who were to be invested with the higher and sacred order of the Priesthood. Morning service was conducted by the Rev. Dr. Milnor, of New-York, and the Rev. William Shelton, of Buffalo. The Rev. Drs. Milnor and Reed, and the Rev. William Shelton, the Rev. John Brown, and the Rev. Benjamin Dorr, joined with the Bishop in laying on of hands in the ordination of the six Deacons.

The congregation was large and highly respectable, and appeared to me to witness the imposing and interesting ceremony of ordination with feelings of great gratification. How, indeed, could it be otherwise, for what more important ceremony could they witness than that which constitutes the subjects of it the ambassadors of GOD, to bear his message of grace and salvation, through the merits of his blessed Son JESUS CHRIST, to a sinful and perishing world? What office of more dignity or responsibility could possibly be conferred upon them? Well, then, might the audience present be greatly gratified, and deeply interested in *such* a ceremony.

I am much pleased to observe a more full attendance than my fears led me to expect. Holding our Convention out of the City of New-York, which, although at the extreme end of the Diocese, is nevertheless the centre of the State for all practical and business purposes, was deemed by many of the best friends of our esteemed Diocesan to be a measure of doubtful utility, to say the least of it. But I am now inclined to yield somewhat to the force of one argument among others which I have heard advanced by gentlemen from the more remote parts of the Diocese, that the Church is not truly represented by her laity when the Convention is held in New-York. The distance was so far, and the expense so great, that few or none but merchants or professional gentlemen could be induced to serve as delegates, while those gentlemen who were best qualified by their active participation in the affairs of the parishes with which they were connected, and by their greater and more intimate knowledge of the affairs of the Church generally, were compelled to remain at home. Now, so far as this argument has any foundation in fact, it is one which in my humble judgment is entitled to a serious consideration in determining the place where the Convention should be held. While I would cheerfully yield to the merchants and professional gentlemen *all* that they are justly entitled to, and that is very much in many individual cases within my own knowledge, yet I am far from supposing that they should be the *only* lay delegates to the Convention, simply for the reason that it is more *convenient* for them than others to attend. Let the lay representation consist of those who evince the greatest love for, and the most intimate acquaintance with, the Church, and her various institutions, of whatever class of citizens they may be composed.

Last evening, (Wednesday,) the "Education and Missionary Society of the State of New-York," held its annual meeting for the purpose of electing its officers, and that class of its Board of Managers whose term of service expires at this time. With few exceptions the former officers were re-elected. Col. Effingham H. Warner, of New-York, was elected to the important and responsible station of Treasurer, which office was vacant by the resignation of our old and worthy friend, B. M. Brown, Esq., who has most faithfully and efficiently discharged its multifarious and arduous duties for the long period of eleven years. A cordial and unanimous resolution of thanks was voted to this excellent friend of the Church, and of the missionaries who serve at her altars in the less favored portions of the Diocese.

Last evening, (the 1st of October,) the joint anniversary of the "Protestant Episcopal Tract Society," the "Auxiliary New-York Bible and Common Prayer-book Society," and the "Education and Missionary Society of the State of New-York," was celebrated in Trinity Church. The Right Rev. Bishop of the Diocese presided, and opened the business of the evening by appropriate religious exercises. The Twenty-fifth Annual Report of the "Protestant Episcopal Tract Society" was then read by our valued friend, the Rev. John V. Van Ingen, whom to see again, after a long absence in Europe for the benefit of his health, in the performance of an old and familiar duty, was truly gratifying to the many attached friends he has in the Convention. The resolutions were offered by the Rev. Henry Gregory, of Homer, accompanied by a brief but excellent address, setting forth the utility of tracts as a means of religious benefits, and advocating the claims of the Society upon the patronage of the Church by the various considerations of the cheapness of its publications, their great excellence in a doctrinal and practical view, and the long period of twenty-five years during which the Society had continued to shed its benefits upon the Church. I regret that I am obliged to confine myself to this brief reference to his excellent remarks.

The Report of the "Auxiliary New-York Bible and Common Prayer-book Society" was then read by Frederick De Peyster, jun., Esq. The resolutions were presented by the Rev. Dr. McVickar, who kindly undertook the duty which had been assumed by another Rev. gentleman, but who was unable, from unavoidable circumstances, to be present. Although the address of Dr. McVickar was entirely extemporaneous, he having been spoken to but a *very* short time previous, it was nevertheless in his most happy style—clear, fluent and logical. I regret my utter inability to do it justice. One portion was of particular interest to such as have been connected with the Society from its inception to the present moment. At the time the Society was formed, the current of public opinion in the religious world was decidedly in favor of the principle of amalgamation, and consequently, as decidedly opposed to the principle of uniting the Bible and Book of Common Prayer as the objects of distribution by the same Society. Under the auspices of the apostolic Hobart, the Society was organized on the latter principle, and for many years enjoyed the patronage of only a *portion* of our Church. *Now* (I record the fact with unfeigned satisfaction) how changed is that public sentiment! Who is there *now* that will refuse his support to the Auxiliary New-York Bible and Common Prayer-book Society for that reason? I am most happy to say, None! Dr. McVickar adverted most happily to the principle adopted by the late General Convention of the Church, that the *Church*, in her associated capacity, was the missionary society, upon whom rested the entire duty and obligation of conducting missions both at home and abroad, as being illustrative of the practical wisdom of *this* Society, in adopting and faithfully adhering, through evil report and through good report, to a similar principle at its organization twenty years ago.

The Report of the "Education and Missionary Society of the State of New-York," was then read by the Rev. Lewis P. Bayard, Rector of St. Clement's Church New-York. The resolutions were offered by the Rev. Dr. Milnor, Rector of St. George's Church, New-York, who sustained them by a very able and appropriate address, in the course of which he adverted in a happy manner to the operations of the separate branches of the domestic and foreign departments of the great missionary enterprise, maintaining, that so far from there being in their nature any thing like antagonist principles, there was a perfect compatibility, and that that congregation who gave most to the foreign, was likely to contribute most liberally to the domestic department. That the great point to be attained was, the production of a right *missionary spirit*. Its direction and application might safely be confided to Christian wisdom and prudence, and to those controlling circumstances which must ever be taken into the account.

You know that my preferences are for the DOMESTIC, and you know, too, that I most cordially laid down the weapons of my opposition to the *foreign* department at the late General Convention, when I had the high satisfaction of hearing Right Rev. Bishops and venerable Presbyters maintaining with great eloquence and power of argument the sound *Church principle*, that upon *the Church* rested the duty of carrying forward our missionary operations. GOD grant that there may be, as I trust there will be, unanimity in the Church in relation to *all* her great interests and operations. Let our only strife be, who shall labor most efficiently, and pray most fervently, for the full accomplishment of the great object of her establishment in the world—the salvation of sinful men.

On the whole, I think I may say, that on no former occasion has our joint anniversary been attended more fully, or produced more happy and delightful results. Long will the occasion be remembered by the Episcopal inhabitants of this flourishing and beautiful city; and long, I trust, will its beneficial effects be felt by the Church through the medium of her assembled representatives.

I regret that my incessant occupation in the discharge of my official duties, as Treasurer of the Convention, prevented me in great part from being present in the House during its sittings, and thus deprived me of the pleasure of affording you any thing more than a general view of its proceedings.

The Committee appointed at the last Convention to consider and report upon the subject of making further provision for the "due Episcopal supervision" of the diocese, reported, that of the several modes of accomplishing that object, the most eligible and desirable was a division of the diocese. The recent proceedings of the General Convention on the subject of a constitutional provision for the division of dioceses, of course puts this whole matter at rest for at least three years to come. And although the practical operation of the decision of the General Convention, made, as in wisdom it was, on general principles, and not in reference to one particular case, may disappoint some who were in favor of a more speedy action on the part of this Diocese, yet I am convinced, from all I have heard and seen here, that there will be on the part of our people a general and cordial acquiescence.

The Committee on what is usually denominated Mr. Stuyvesant's proposition to dispense with the attendance of the rector of the parish at the vestry meeting, also presented their report, the communication of which, upon the motion of the Chairman, Mr. Stuyvesant, was postponed until the next Convention. A communication of the Secretary of the General Convention, conveying the proposed alterations in the Constitution of the general Church, was laid upon the table by the Bishop. The subject, not requiring present action, was postponed until next Convention.

The Bishop's address was full of interest, and is generally spoken of as one of the most able and satisfactory productions of the kind which has ever proceeded from the respected author. In due time the Church will have spread before it in detail the proceedings of the Convention and the Societies.

Yours truly,

F**** S****.

ANNIVERSARY CELEBRATIONS.

THE Anniversaries of the "Protestant Episcopal Tract Society," the "Auxiliary New-York Bible and Common Prayer-book Society," and of the "Education and Missionary Society of the Protestant Episcopal Church in the State of New-York," were celebrated in Trinity Church in the City of Utica, on Thursday evening the 1st of October, it being the day of the meeting of the Convention of this Diocese.

The celebration was preceded by appropriate religious services, conducted by the Bishop, who presided on the occasion. The congregation was numerous,—a large number of the clergy and laity attending the Convention being present.

The Twenty-sixth Annual Report of the "Tract Society," was read by the Rev. Mr. Van Ingen, whereupon the following resolutions were offered by the Rev. Mr. Gregory:—

"*Resolved*, That the Report just read, be printed under the direction of the Board of Trustees.

"*Resolved*, That the greatly augmented distribution of tracts by this Society during the past year, are circumstances demanding our gratitude, our exertions, and our prayers.

"*Resolved*, That in the well-written tract we recognise an efficient means of inculcating sound moral and religious instruction, and a most useful and necessary instrument to the success of missionary labors especially, and to the labors of the clergy generally.

"*Resolved*, That this meeting recommend in an especial manner, the formation of parochial auxiliary associations to the Society, as an effectual means of promoting its prosperity, and thereby extending its usefulness."

The Twentieth Annual Report of the "Auxiliary New-York Bible and Common Prayer-book Society," was read by Frederick De Peyster, Esq., whereupon, the following resolutions were offered by the Rev. Dr. McVickar:

"*Resolved*, That the Report just read be printed and distributed under the direction of the Board of Managers.

"*Resolved*, That the members of this meeting deem it their bounden duty to express their unfeigned and devout thanks to ALMIGHTY GOD, for the degree of prosperity which it hath pleased him to vouchsafe to the 'Auxiliary New-York Bible and Common Prayer-book Society,' enabling it, during the comparatively brief period of its existence, to distribute gratuitously upward of *sixty thousand volumes* of the 'Word of GOD,' and its most valuable commentary, the Book of Common Prayer.

"*Resolved*, That while we look back at the past with grateful satisfaction, we look forward with delightful hope to the blessed results yet to be achieved by the future action of this meritorious Society, strengthened and encouraged, as we trust it will be hereafter, by the liberal benefactions of its friends in every parish of our extensive Diocese."

The Fourth Annual Report of the "Education and Missionary Society," was read by the Rev. Mr. Bayard, whereupon, the following resolutions were offered by the Rev. Dr. Milnor:

"*Resolved*, That the Report just read, be printed under the direction of the Board of Managers.

"*Resolved*, That in no portion of the Church in this country have the benefits of a uniform and regular system of local missions been more fully exemplified than in this Diocese. Within a period of less than thirty years, the number of its clergy has been as low as *fifteen*, with *one* missionary: it *now* numbers *two hundred* of the former, and upward of *sixty* of the latter. Under the Divine blessing this great result is chiefly to be ascribed to the action of our well-managed and orderly system of local missions.

"*Resolved*, That a well-educated and thoroughly-trained clergy is at all times demanded by the best interests of religion, but is peculiarly so in the present age of the Church in this country, when infidelity and fanaticism have spread themselves over the land with fearful and desolating progress. Let, then, the Missionary and Education Society be fully sustained by the liberal contributions, the strenuous exertions, and the fervent prayers of our fellow Churchmen throughout the Diocese."

The resolutions were sustained by the reverend gentlemen who offered them, by able and appropriate addresses. The exercises of the evening were such as to impart to all, feelings of the highest gratification. The services were concluded by singing a part of the 69th Psalm, and by appropriate devotions conducted by the Bishop.

HENRY I. SEAMAN, *Secretary*.

ANCIENT TEMPLE AND A MODERN CHURCH.

WE have seldom seen a more elegant satire than some ingenious Protestant (as we take it) has practised on the easy and complacent credulity of the Romanists. He has drawn an apt parallel between the Temple of Jerusalem, just previously to its destruction by Titus, and the present state of the Church of Ireland, and by amusing the Romanists with the song of "Io Pan," over the anticipated downfall of the Church, has made them swallow with delight a comparison in which they have Titus and his ferocious followers for their counterparts, and a heathen historian for their panegyrist. We have room only for a few extracts from this exquisite "humbug," as we find it in the Catholic Herald, copied from a foreign journal.

"Tacitus, in the last book of his history, speaking of the celebrated Temple of Jerusalem, destroyed by the Emperor Titus, mentions a few circumstances which are so exactly paralleled in the situation of the Church Establishment in Ireland, (ere long to find a Titus in the Commons of England,) that we cannot avoid noticing them.

"'Templum,' he begins, 'in modum arcis.' A church in form of a fortress; a picture of the Church of Ireland in four words!"

A fortress indeed! The temple of the living GOD in Jerusalem was beset by an army of the most bloodthirsty ruffians that have ever disgraced the earth. We should be sorry indeed to transfer to the Romanists the epithets, which, by acknowledging the justness of the comparison, they have invited.

"Following up his first observation, the historian says, 'Præviderant conditores, ex diversitate morum, crebra bella.' The creed of the Church differing from the creed of the country, the founders of the former foresaw (it required no large gift of prophecy) a frequent recurrence of armed struggles between the nation and its sacred spoilers. Hence the warlike attitude in which they placed the institution: it was a point of generalship: they had no alternative but to abandon the country, or hold it by military occupation."

Even so. The temple of GOD is deserted now in Ireland as erst in Judea. The Heathen have come into the inheritance, and have made Jerusalem a heap of stones.

"Turning over a few pages, we find, in the elegant supplement (the work of Gabriel Brotier) to the fifth book of the Histories, one or two more passages, of no less apt application to our Church militant than those already cited.

"'Has inter ruinas'—(the rest of the city was now almost a heap of rubbish)—'Has inter ruinas patuit magnifica templi facies.' How typical is this of the present state of things in Ireland!—The country on the edge of ruin—the Church, like the Temple, rearing its gorgeous mass in the waste, and affronting with its splendor the general desolation."

Typical indeed! Even the name of the destructionists is the same. Romans then, and Romans now, are carrying war into the citadel of truth, and spreading ruin around them, and pointing at the monument of their infamy as a "heap of rubbish."

"Now, note what follows:—There was council of war; Titus was for saving the temple; some of his generals, however, had more wisdom; they gave this excellent advice,—'Alii censebant jure belli utendum.' And let the reasons be well observed,—'Judæis fore contumaciam, dum staret id monumentum.' The Orangemen can only be quelled by reducing the Establishment. And again,—'Solo ejus excidio, paci satis consuli.' Peace is only attainable by abating the nuisance. And a few lines lower down,—'Jam enim non sedem numinis, sed belli arcem esse,'—the very reply to the Conservative's objection of impiety, sacrilege, attack on Protestantism, and the rest of the clamorous, 'non sedem numinis, sed belli arcem.' The Church in Ireland, with its unapostolic wealth and magnificence, is the seat of no divinity; it is nothing but a fort or barrack; if a shrine at all, it is sacred to descend, and there is no impiety except in showing it mercy."

Yes, note it well. It was then what it is now, and will ever be, the language of the worldly and the impious against the friends of truth and religion. The voice of tardy commiseration, which is reluctantly wrung by the remorse of a Titus, is soon drowned in the brutal clamors of those who have too much of the wisdom of this world to be moved by any bowels of mercy. "Destroy the Temple," said the Romans of old; as long as it stands it will nurse the proud obstinacy of its possessors. "Crush the wretch," said the infidels; the memory of his name will be the preservative of bigotry. "Down with the Church," cry the Romanists; as long as a vestige of it lasts, its adherents can never be scattered. *There is no peace but in its utter extirpation.* "It is no longer the abode of GOD," said the Romans, "but the source of discord;" the very outcry which infidels have raised against our holy religion; the identical words which the Romanists fling at the Church, which holds the truth in its simplicity and lifts its testimony against all such as are treading the mazes of error or wallowing in the mire of superstition. It was reserved, however, for the Romanists to surpass the infidels and their barbarous prototypes: none before have ever carried their passions to such fierce length as to say of any sacred institution, "*There is no impiety except in showing it mercy.*"

One sentence more, and we leave this curious and ambiguous parallel.

"'Dum templo ita invigilabat clementia Romana, in ejus ruinam præcipites Judæos agit furor.'

"And how long has not clemency—and Roman clemency, too—been extended to this Establishment? What is the force that pushes it headlong? Titus would have spared the Temple; but 'præcipites Judæos agit furor.' The Churchmen in like manner, press forward the ruin of their order."

Of Roman clemency we never heard except from Romans: what it means is attested by the blood and misery of seven hundred years' fierce and vindictive wars. Such clemency, in despair of better, their worthy antitypes may appropriate and welcome. And too true it is, "præcipites Judæos agit furor." Some at least there are in the Protestant Church, who are impelled to self-destruction by religious ultraism. Would that it might check such in their career, to know that they are the jest of Punic faith and Roman clemency.

PRIVATE CHAPELS.

WE are surprised at such acts of munificence as that recorded below, but we are more amazed at the general apathy to religion which makes them of so rare occurrence. How many hundreds of places are there in our country, destitute of regular religious services, but containing one or more wealthy individuals, who might with ease erect and support a place of public worship! Even if such persons are not alive to the consolations and joys of the Christian faith, are they nothing moved by its moral influence on the community around them, and on their own families in particular? Can they be content to sink below the Heathen, and suffer the moral government of GOD, the belief of a superintending providence, and a future state of rewards and punishments, to fail of effect, and for want of visible remembrances, to become silently obliterated from the public mind? In foreign countries the inheritance of large estates is generally coupled with some provisions for the welfare of surrounding dependents: in our own country the tie of dependence is severed, but does not the same obligation virtually exist, and ought not the rich to aim at cementing the elements of society by binding the poor with them in joint dependence in the public worship of GOD? We can scarcely imagine a more refined satisfaction than that enjoyed by the man of wealth who thus provides for his poorer neighbors the means of uniting with him in the adoration of a common Father. Mr. Pierrepont's liberality will receive the praise which it merits, and will doubtless secure for him, even in its immediate effects, a much higher reward; and we earnestly unite with our correspondent in the wish that others may be led to imitate an example, which, if generally imitated, cannot fail to be productive of the most lasting and beneficial results.

MR. EDITOR,—In passing through the northern part of this State a short time since, I learned with sincere gratification that the town of Ellisburgh, in Jefferson county, exhibits an instance of private liberality in aid of our Church, if not unprecedented, at least of extremely rare occurrence.

W. C. Pierrepont, Esq., is now engaged in erecting, at his own expense, near his residence in that town, an Episcopal church, which is nearly ready for consecration, and, as we trust, is destined to become a "burning and shining light," shedding its benign influence throughout our communion, and enkindling in others the same spirit that has actuated its pious and zealous founder, toward the erection of other monuments of devotion to the Church and to the cause of her "Great Head." A.

CHURCH IN PORT ROYAL.

THE history of this church has a melancholy interest, which can hardly fail to awaken the sympathies of all to whom it is known. It was once one of the most flourishing in Virginia—largely endowed by public and private bounty. Among its other possessions were an organ, supposed to be one of the best in the country, which cost 750*l.* sterling, and a glebe containing several hundred acres of valuable land. By an act of the Legislature of Virginia, almost thirty years ago, the property of the church was confiscated. The church itself was converted into an academy, for which purpose it is still used. The organ was sold to the Roman Catholic Church of Washington city, and the proceeds were appropriated to the purchase of a library for the academy; and the glebe, which, as well as the organ, was the bequest of private individuals, went in the same way. The congregation, thus deprived of their house of worship, remained so until the year 1818. At this time they joined with the other denominations of the place, to erect an edifice for common use. The soil, however, of which the bricks were made, proved to be unfit for the purpose, and in the year 1824, the walls had crumbled and fallen to the ground. In 1831 the Episcopalians, about twenty in number, resolved to erect a building exclusively for their own use, an attempt in which they were encouraged by promises of assistance from many friends of the Church out of the place. By dint of great and praiseworthy exertions, they raised $2100, and with this sum, depending in part on the encouragement they received from abroad, they contracted for a building which has cost $3300, exclusive of stoves, lamps, &c. The deficiency was supplied by the four building commissioners, who now hold the church and refuse to open it until they are indemnified for the amount which they have advanced. For this they are not blamed, as their donations have been liberal, and to the full extent of their means. Thus, unless the sum of $1200 is raised, the building will be sold probably to the Methodists or Baptists, and the Church at Port Royal will sink to rise no more. Of the twenty communicants of the church, two only are males, one of whom is the teacher of the academy, and the other Mr. Hord, who with great disinterestedness, (as he does not expect to be long a resident of the place,) has undertaken to collect the deficient sum. He is now in this city, ready to commence his labors, and we hope the brief statement of his object will procure for him a kind reception and ready co-operation from all who have at heart the welfare of our Zion.

Memoir of the Rev. John Stanford, D. D., late Chaplain to the Humane and Criminal Institutions in the City of New-York. By CHARLES G. SOMMERS, Pastor of the South Baptist Church in New-York.

As the projector of the House of Refuge and the Institution for the Deaf and Dumb, the subject of this Memoir endeared himself to Christians of every name; and as the faithful minister to the criminal and the unfortunate, he secured the reverence and esteem of even those who see little in our religion but the excellence of a moral system. It may therefore be confidently expected that the sketch of his life will be earnestly sought after. But had he not been the estimable individual he was, still this volume should have secured the attention of the religious public, because it contains much respecting some prominent charities of the day, which cannot be found in any other form. It is true, that it is tinctured with the sectarian views of the subject and the author—a feature rather to be regretted than condemned—since the development of his principles, to at least the same degree, would on a similar occasion be expected from an Episcopalian. The book should only be read with the knowledge that it does not profess to be impartial on some controverted points.

To illustrate the character of Dr. Stanford, we subjoin the following extract:

"It is no less true of John Stanford, than of John Howard, that as the friend and the pastor of the wretched prisoner, the orphan, and the miserable of every class, 'he trod an open but unfrequented path to immortality,' in the ardent and unremitted exercise of Christian charity; and it is devoutly to be wished, that this tribute to his memory may excite others to emulate his truly benevolent conduct. He officiated not in the splendid temples, where the charms of music, and the cushioned accommodation, invite a gay and happy multitude; no, his duties led him to the dark cell of the criminal—his feet trod the floors where loathsome disease, and squalid poverty, and death prevailed; and where, but for his untiring fidelity, it is believed, that many hundreds would have perished without the knowledge of CHRIST. No severity of climate, no previous fatigues, no bodily pain, could prevent him, if it was possible, from responding to the calls of the distressed. We have seen him under all the infirmities of seventy-eight years, and while enduring great bodily pain; in the most oppressive days of July and August, slowly directing his course to the Hospital, the Alms-House, or the City-Jail, there to administer to the spiritual wants of those whose temporal woes he could not alleviate. He seemed to have adopted as a motto the well known maxim—'Haud ignara mali, miseris succurrere disco.'"

The following may be taken as an example of the interesting details in the volume:

"About two o'clock on New-Year's day, 1834, immediately in front of Dr. Stanford's house in Lispenard-street, one hundred and fifty children, dressed in the uniform costume of the New-York Orphan Asylum, and under the direction of their teachers, and Mr. Charles C. Andrews, the superintendent; formed a group of interesting objects, which soon attracted the attention of a multitude of delighted spectators. They had come to congratulate their venerable friend and father, on the return of another anniversary of his long life; and as the tear of affection bedewed the eye-lids of some of those hapless orphans, they seemed to say, while they gazed upon the good old man standing before the window, Our father! O our father! we shall see his face no more. After an interval of twenty minutes the patriarch came to the door; and in a strain of thrilling pathos, and paternal affection, delivered to the beloved orphans, whom he familiarly used to call his "*dear children*," an address, which not only evinced the tenderness and solicitude of his heart, but seemed to portend that he was then delivering to them his last message from GOD—his dying testimony to the truth and blessedness of the Christian religion. 'Children, O my dear children!' said he, 'pray to GOD for new hearts. Seek the LORD while he may be found. I shall meet you no more, until the trumpet of the archangel wakes the slumbering dead. May I then meet you in your Father's house in heaven!' When the sound of his voice had ceased; the children sung the following beautifully appropriate hymn, in a manner which left an impression upon the minds of all present, that gratitude and filial affection filled each of their hearts.

'Let us, orphans, look to heaven,
Whence all blessings freely flow;
Children's bread from GOD is given,
All our wants our Father knows.

'Praise the LORD for food and raiment,
House and home he here provides,
And without our care or payment,
All our wants are well supplied.'

After singing, the children alternately ascended the stoop where he was standing, and received from their aged friend, the customary New-Year's gift, as a last token of his kindness; and this most interesting congregation was dismissed with his benediction. 'This scene,' said a beholder, 'was altogether one of the most touching that has been witnessed in this city for many years. All the respectable neighbors of Dr. S. were at their doors and windows, and seemed to participate in the joy of the aged servant of CHRIST.'" *

ONDERDONK ON REGENERATION.—A clergyman of the West, whose works have gained for him a merited reputation, writes to us in high praise of Bishop Onderdonk's treatise on Regeneration. We might add similar testimonies to the same effect. Nor is the praise confined to our own Church. A writer in one of our exchange papers speaks highly of the design and character of the work. If any of our elder and more learned clergy are dissatisfied with the views set forth in this acute and original treatise, the sooner they sound the note of alarm and opposition the better, for the time cannot be far distant when it will be regarded as a standard exposition of the views of American Episcopalians. Some futile objections were once urged against it by an ultra periodical journal abroad, which were promptly repelled in the Protestant Episcopalian. Besides this, we are not aware that any opposition to the work has been publicly made. Are we to infer from the silence of the Church on this side of the Atlantic that the work is generally approved?

TO CORRESPONDENTS.

WE have received an able communication from "Juris Consultus," on the use of wine in the Lord's Supper, directed chiefly against Professor Stuart's letter to Dr. Sprague. The writer is a member and warm friend of the Temperance Society, on which account, it is presumed, his communication will be the more acceptable to many of our readers. His remarks will be comprised in three numbers, in the two former of which the argument is wholly scriptural, and conducted with the characteristic research and ability of the writer.

The obituary notice of the Rev. Mervin Allen is received, and will appear shortly.

The communications of "H." are superseded by "C. A. L.," whose reply to "E. D. A." (which must close the controversy in this instance,) will appear in our next. The great danger of the more ardent advocates of foreign missions is, that they are apt to express themselves uncharitably in regard to those who differ from them, and by following out one or more abstract principles independently of collateral obligations, to be betrayed into extravagant conclusions. We wish to see foreign missions ably and warmly advocated, but with the admission that home missions, *as a general rule*, are to receive the preference. We have no desire to restrain the liberty of our correspondents, but the duty of foreign missions is sometimes rested on such absurd grounds, and pushed to such extravagant lengths, as are enough to uproot the foundations of our faith. Surely a subject so abounding with powerful motives and appeals to Christian sympa-

Imperfect in original

thies, need not be jeoparded by the indiscretion of its advocates. On the whole, we are pleased with the article of C. A. L., and hope there will be nothing in the proposed series to induce us to object to the insertion of any of them. If the writer wishes his numbers to appear consecutively, he will do well to furnish them a week in advance.

CONSECRATION OF THE MISSIONARY BISHOP.

We are much mortified to say that an unforeseen accident has prevented us from giving to this event the space and prominence which its singular importance demands. At present we have only time to state, from the Missionary, that

"On Friday, the 25th instant, by the appointment of the presiding Bishop, the consecration of the Rev. Jackson Kemper, D.D., Rector of St. Paul's Church, Norwalk, Connecticut, as Missionary Bishop for Missouri and Indiana, took place in St. Peter's Church, in the City of Philadelphia.

Morning prayers were read by the Rev. Dr. Abercrombie and the Rev. Dr. Milnor. The ante-communion service by Bishop Moore, of Virginia, except the epistle, which was read by Bishop Onderdonk, of Pennsylvania, and gospel, which was read by Bishop Chase, of Illinois. The sermon was preached by Bishop Doane, of New-Jersey, after which the testimonials having been read by the Rev. Dr. Milnor and the Rev. Mr. M'Coskry, the Bishop elect was presented for consecration to the presiding Bishop, by Bishop Smith, of Kentucky, and Bishop Doane, of New-Jersey. The consecration service, with the exception of the litany, which was read by Bishop Onderdonk, of New-York, was performed by the presiding Bishop, with whom the other Bishops present, six in number, united in the laying on of hands. The newly consecrated Bishop having been received into the chancel, the holy communion was administered by the Bishops to a large number of the clergy and laity."

We congratulate the Church on the occurrence of an event so fraught with important results. The sermon of Bishop Doane is spoken of with high, and as may well be supposed, merited encomiums. It contained, as we learn, a statement of the preliminary steps to this auspicious event, and the publication of it, which is shortly expected, will enable us to lay a brief history of the transaction before our readers. To Bishop Kemper, as well as to the Church at large, we tender our sincere congratulations.

Review of Matthias.—The extract on our first page is from the pen of the Rev. C. S. Henry, lately a Congregationalist clergyman, and now one of the professors of Bristol College. The reader will be much interested in it as a philosophical statement of curious and valuable facts bearing directly on the subject in hand.

The Convention of the Eastern Diocese, says the Christian Witness, met at Portsmouth, N. H., on Wednesday of last week. Many of the clergy in this region did not attend. No business of great importance was expected to engage the notice of the Convention.

Erratum.—In the acknowledgment from Stephen Warren, Esq. in our last paper, the name was incorrectly spelled Warner, though the name of the donor is so well known in such connection that the correction is almost needless. The extraordinary press of business which has been caused by the publication of the Journal of the General Convention, induces us to ask some indulgence for the appearance of our paper for two or three weeks past.

Convention Journals.—The Agent of the Press begs the clergy of the Diocese to inform him, at the Press, of the time and manner in which they wish the Journals of the Convention forwarded to them.

For the Churchman.

Mr. Editor,—I understand that the Right Rev. Bishop Kemper will probably leave Philadelphia for his interesting field of Missionary Episcopal labor, about the 21st instant. I take the liberty of suggesting that he be furnished, by those who can give them, with letters of introduction to leading members of the Church in Missouri and Indiana, and with information concerning the residences of Episcopalians in either of those States. The letters might be sent to the Protestant Episcopal Press in this city, or to the Rev. Peter Van Pelt, Editor of the Missionary Record, Philadelphia. If the idea strikes you favorably, be pleased, Mr. Editor, to give this communication a conspicuous insertion. It may be the means of affording important facilities to our excellent Missionary Bishop. O.

The Female Education and Missionary Association of St. Luke's Church, New-York, held their annual meeting on Wednesday evening, the 16th ultimo. After appropriate devotional exercises, conducted by the Rector, the Rev. J. M. Forbes, the Report of the Society, detailing its operations during the past year, was read. The objects of the Society, their paramount importance, and consequent claim upon the attention of the congregation, were then briefly stated by the Rector. He was succeeded by the Rev. Messrs. Jackson, Cutler and Kelly, who, in turn, addressed the meeting in a highly interesting and spirited manner. The necessity of an educated ministry at all times, but especially under the present circumstances of our Church, was forcibly stated. The destitution of the means of grace in many parts of our country,—the great anxiety manifested for the services of our Church,—and the persevering efforts made to secure them, were largely and eloquently insisted upon. In the concluding address the duty of sustaining the Society in the promotion of its objects was warmly, and we doubt not, successfully, urged home upon every member of the Church. The meeting was closed by singing part of the 105th Hymn and by prayer. On the whole, a deep interest was excited by the occasion, which, as we understand, has resulted in an increased energy and devotion on the part of the members of the Society.—*Com.*

REPORT

Of the Female Education and Missionary Association of St. Luke's Church, New-York.

The Board of Managers of the Female Education and Missionary Association of St. Luke's Church, in submitting the report of their proceedings during the past year, desire to return their unfeigned thanks to Almighty God that they have been permitted to continue their endeavors to aid in the great work of training and sending forth laborers for the vineyard of the Lord. Whatever success may have crowned their feeble efforts, to *him* they would ascribe all praise and glory.

At the date of the last report there remained on hand $12 71, since which there has been received into the treasury $450 from the public sale in December last—$57 06 for articles sold at other times, and $83 25, amount of donations and subscriptions, making a total of $603 02. There has been expended $119 43 for the purchase of materials. $225 has been appropriated to the Education, and $225 to the Missionary Branch of the Education and Missionary Society of this Diocese; leaving a balance on hand of $33 59.

The Association has now under its charge two beneficiaries, who are pursuing their studies at the General Theological Seminary, and will graduate in June next. Three others, having been previously assisted by it, have entered the ministry, and one of them is at present a missionary in Alabama. Our funds are *all* paid over to the Diocesan Society, (to which ours is auxiliary,) to be equally divided between the two branches, with the privilege of naming as many beneficiaries as we can find means of supporting. The portion appropriated to education in the preceding year, exceeded that necessary for the two persons who had been selected; consequently it was applied by the Society to the benefit of others.

But while we have cause for devout gratitude that so much has been effected, we yet must regret that as a body we have not done all that was in our power to do. Sufficient interest is not evinced by all our members. The many often leave the duties to be performed by the few, and instead of there being a large majority of the Society assembled at every meeting, aiding and encouraging each other in their tasks, too frequently do the labors devolve upon the officers alone. "These things ought not so to be." Every member should, unless unavoidably prevented, render *her* portion of assistance, and not suffer the burden to fall upon three or four individuals. This with us is the commencement of a new year. May it be to us a better year than any we have yet known. Let us remember that the object in which we are engaged is a *vast* one. It is nothing less than the salvation of souls. Thousands are daily perishing for lack of knowledge; having none to break to them the bread of life;—no church—no ordinances—no teacher—"no hope, and without God in the world." Shall, then, any of us sit down supinely, while so much remains to be done? Shall we not rather be encouraged by the past to use more diligence for the future, and strive to stimulate others in the good work?

Let us not be satisfied with any thing we *have* accomplished, but press onward while life, health and ability to labor are lent us. We know not how long we shall be suffered to remain in this tabernacle of flesh;—the mandate may even now have gone forth, which is to summon some of us from our present state of existence. Let us then "work while the *day* lasts; the night cometh in which no man can work," and how shall we answer at the bar of judgment for precious hours spent in frivolous engagements which might have been employed in advancing the interests of the Redeemer's kingdom, by assisting to educate and send forth missionaries.

We not only hope to continue our exertions with renewed energy, but we invite the co-operation of such ladies of the congregation as have not hitherto united with us. *If* we consider the magnitude of the object,—the destitute condition of many even in *this* highly-favored Diocese,—and the great spiritual privileges we enjoy, we shall be impelled by every Christian motive to impart to others those means of grace with which we are so abundantly supplied. Our blessed Saviour has condescended to use even humble instruments in the promotion of that great cause for which he suffered and died. True it is, that we can do but little toward accomplishing his mighty purposes; but O! that it might be said of every one of us, "She hath done what she could."

In conclusion, we earnestly appeal to the members of the congregation generally, to aid us in our feeble efforts. Withhold not the talents with which God has blest you. If you have but one, lay it not by in a napkin until your Lord calls for it, lest he condemn you with the unprofitable servant; but come forward to our help, and contribute toward our association, that our hands may be strengthened, our hearts cheered, and each succeeding year find our treasury better and better filled. There is no limit to the good which might be effected were the means at our disposal; and when it is considered that our society is the *only channel* through which a *systematic* aid is given to the cause of Domestic Missions by the congregation of St. Luke's Church, we trust that our appeal will not be in vain. We hope to receive a large accession to our list of subscribers and donors, commensurate with the increased demand of the period in which we live; and especially we ask for the fervent prayers of all, that the Divine blessing may descend upon us, and give abundant success to this, and every similar attempt to promote the glory of God in advancing the salvation of mankind.

All which is respectfully submitted.

For the Churchman.

LETTER FROM MRS. HILL TO A LADY IN PROVIDENCE, R. I.

Athens, May 15, 1835.

My dear Miss L——. Your delightful letter of the 9th October, 1834, I received a few days since. I was gratified to learn that the ladies supporting the "Richmond Philanthropic School," approved of the appropriation of the funds which they had forwarded to Greece, for the extension of religious education. They will be pleased to learn that their school still retains among its members those who were first taught in it, and although many of them have attained the age of womanhood, there is no disposition to leave an institution that has been of so much real benefit to them. They spend their time in useful employments, and in reading the Word of God. They are daily instructed in the duties of the Gospel, and we cease not to pray that the Lord may open their hearts to receive the truths that are taught them. We have many visiters from all parts of the world, and few leave without tears the apartment where the objects of your benevolence are educated. They see the halt, and the maimed, and those who because of misfortune have none to pity them, made useful members of society, and preserved from being a burden to others. One poor girl of whom I think I wrote to you before, a paralytic, walking on her hands and feet, excites great interest; for many who have come to Athens within these few months, remembered her a street beggar in the Island of Egina, where she had gone with other inhabitants of Athens for security during the war. Now no longer an object of charity, but an industrious, modest girl, supporting herself by the work of her hands, and one whom I hope hereafter to meet where there will be no more sickness to distort the body, nor sin to defile the soul. Your school now contains thirty; some of them are not over twelve years, but having learned to read and write in the other department, and being poor, we thought it best to place them where they would learn to cut and fit clothes, that they might in time be useful to themselves and to others. They spend an hour a day in reading, writing and arithmetic, and the rest of the time they are occupied in sewing, knitting, &c. &c. The teacher for this school is an Athenian girl of respectable family, but very poor. She has three dollars a month, and this is her entire support. My sister has the superintendence of this department, and directs all the needle-work. She goes into school at nine, and very frequently never sits down until it closes, which at this sime of the year is at four o'clock, and in winter, three. The funds ($160) which were sent to Mr. Howard by Mr. Richmond, have been received, and the spirit of your letter assures me that in future there will be no lack on your part. It is very desirable that we should retain those who have been educated by us as long as possible under our influence. All around us we see nothing but what is calculated to blind and mislead man to his destruction. In this city now, temptations surround us on every side. Spiritual religion is unknown, and the want of it is unfelt, and of course undesired. Our hearts sicken within us at the evil which presses us on every side. We are ready to cry, 'Who will show us any good?' We turn from the melancholy spectacle which a people without God presents, and pray, 'Lord, lift thou the light of thy countenance upon us, for we do put our trust in thee.' I thank you, dear Miss L——, for the many kind sentiments contained in your letter, and for the good which my last communication was the means of promoting through your instrumentality. I have nothing new to communicate. Our work has been permitted to go on without interruption. Every day is spent in preparing the ground for the good seed, which I hope will now plentifully be sown among this people. We do not expect to reap; the whole face of things must be changed before the harvest come. The promises of God are at present our comfort, and his word the weapon which we use. I have had the pleasure of giving to our own pupils one hundred copies of the New Testament since the commencement of this year.

I shall not fail to transmit to you accounts of the school, with such other information as may interest Christians in our work. Make my kind Christian remembrance to your mother, and other members of your family. I thank you for the introduction you gave me to them all. The articles which you mentioned as having sent have not yet arrived, but no doubt they will some of these days; in the meantime receive my thanks for your kind remembrance of me. The difference of time will not permit us to meet together at the hour of prayer, which you propose, but that will not prevent us from thanking our heavenly Father for the blessings granted us through the prayers of his people. I meet with the young girls of my family every evening at *early candle-light,* for reading, explanations of Scripture and prayer. These now consist of eight, and in the course of this year we shall have twenty; they are to be educated for teachers. And now let me commend myself and the important work in which we are engaged, to your earnest prayers and Christian sympathies.

And believe me,
Yours, most sincerely,
F. M. Hill.

P. S. The ladies must use their own pleasure in forwarding the funds they collect for their school. I shall not fail to acknowledge what is received here. There is a very sweet little girl in the school named Penelope. She has always been a great favorite of mine. She has a long time been in possession of a Testament, but I shall give her the *Pentateuch* as soon as her class are sufficiently advanced to read it. The five books of Moses and the Prophecy of Isaiah, are the only portions of the Old Testament that are as yet published in the modern Greek tongue.

INTELLIGENCE.

BISHOP BROWNELL'S VISITATION.

Continued.

Sunday, October 11, Middletown, 10, A M.; Chatham, 3, P. M.; 12, Middle Haddam, 11, A. M.

Sunday, October 18, Meriden, 10, A M; Wallingford, 3, P. M.; 19, Bethany, 2, P. M.; 20, Derby, 2, P. M.; 21, Humphreysville, 2, P. M.; 22, Oxford, (consecration of the church,) 11, A. M.; 23, Quaker's Farms, 2, P. M.; 24, Newtown, (St. James,) 11, A. M.

Sunday, October 25, Newtown, (Trinity,) 10, A. M.; Brookfield, 3, P. M.; 26, Danbury, (Bethel,) consecration of the church, 11, A. M.; 27, Reading, 2, P. M.; 28, Monroe, 2, P. M.; 29, Trumbull, 2, P. M.; 30, Huntington, 2, P. M.; 31, Milford, 11 A. M.

Sunday, November 1, Stratford, 10, A. M.; Bridgeport, 3, P. M.; 2, Langatuck, consecration of the church, 11, A. M.; 3, Hamden, 3, P. M.; 4, Cheshire, 11, A. M.; 14, East Haddam, 10, A. M.

Sunday 15, Saybrook; 16, Essexborough, 3, P. M.; 17, North-Killingworth, 2, P. M.; 18, North-Guilford, 10. A. M.; Guilford, 3, P. M.; 19, Bradford, 10, A. M.; East-Haven, 2, P. M.; 20, New-Haven, 11, A. M.

Episcopal Acts, *by the Bishop of this Diocese.*—At the opening of the Convention of the Diocese, in Trinity Church, Utica, on Thursday, October 1, admitted the following Deacons to the Holy Order of Priests, viz.—The Rev. Erastus Spalding, Missionary at Sodus, Wayne county; the Rev. Marshall Whiting, Missionary at Jamesville and Pompey, Onondaga county; the Rev. Richard Smith, Minister of Trinity Church, Hector, Tompkins county; the Rev. Stephen McHugh, Missionary at Waterloo, Seneca county; the Rev. Tim. Minor, Missionary at Moravia, Cayuga county; and the Rev. Henry Peck, Missionary at Constantia, Oswego county. Morning prayer was read by the Rev. James Milnor, D. D., of this city, assisted by the Rev. William Shelton, of Buffalo, who read the lessons, the sermon preached by the Rev. John Brown, of Newburgh, and the candidates presented by the Rev. Benjamin Dorr, the Rector of the Church—all of which Presbyters, together with the Rev. John Reed, D. D., of Poughkeepsie, who assisted the Bishop in the communion, united in the laying on of hands.

Sixteenth Sunday after Trinity, October 4, consecrated Emanuel Church, Little Falls, Herkimer county; admitted the Rev. George Bridgman, Deacon, Minister of Salem Church, Brockport, Monroe county, to Priests' Orders; and confirmed 7 persons. Morning prayer was read by the Rev. Reuben Sherwood, of Hyde Park, the sermon preached by the Bishop, and the candidate for the Priesthood presented by the Rev. William Richmond, of this city. The instrument of donation was read by the Rev. Henry S. Attwater, the Missionary at Little Falls, and the sentence of consecration by the Rev. Henry Gregory, of Homer. There were also present the Rev. Lewis P. Bayard, the Rev. Manton Eastburn, the Rev. John F. Schroeder, and the Rev. Abram Hart, of this city, and the Rev. Edward N. Mead, of Sing Sing.

In the evening of the same day, confirmed 25 persons in Trinity Church, Utica.

The Rev. Edward B. Kellogg, and the Rev. James Keeler, of Connecticut, the Rev. Robert Shaw, of North-Carolina, and the Rev. Palmer Dyer, of Illinois, have respectively had their canonical residence transferred to this diocese.

Mr. Kellogg is the missionary in charge of the third station of the New-York Protestant Episcopal City Mission Society, and Mr. Keeler is Rector of St. Luke's Church, Harpersville, Broome county.

Gratifying Movements at Green Bay.—Though the following letter purports to be rather of a private than public design, yet we presume upon the indulgence of the writer, and trust that the lively gratification his communication must afford, will be a sufficient excuse for the liberty we have taken.—*(Auburn) Gospel Messenger.*

Mission Buildings, Green Bay, Sept. 5, 1835.

Dr. Rudd,—I must proceed to mention the unparalleled success which attended and crowned the exertions of our Ladies' Benevolent Society last evening.

This Society was organized in May last, and was termed the "Ladies' Benevolent Bible, Prayer-book and Tract Society of Christ Church, Green Bay. They have appropriated every Wednesday afternoon as an industrious sewing society, the avails of which were to be appropriated to benevolent purposes beyond what was required to furnish Bibles, Prayer-books and Tracts. In this way they had collected a fund of about fifty dollars.

For the last three weeks a public land sale has been held here, for the sale of a part of the territory of Ouisconsin, which had filled our place with strangers. On Monday last the ladies of the Society formed the resolution of holding, during the week, a fair, the proceeds of which were to be appropriated toward the erection of a church. The fair was held last evening, leaving the ladies but four days to prepare for it; but when the sale closed, and the receipts found to exceed two thousand dollars, producing a clear profit to the Society of between seventeen and eighteen hundred dollars, all were filled with perfect astonishment, and with grateful hearts acknowledged the greatness of that Power which had so unexpectedly placed in their hands the means of erecting a house of worship.

The liberality of strangers who attended the fair cannot be too highly commended; several of those, after liberally patronising the sales, made handsome presents to the Society, but I cannot repress my desire of mentioning two instances, one was General Denniston, of Albany, New-York.

He found that several tracts of land were to be sold on that day, at the public land sale, possessing important localities, and he advised the ladies to bid them off, and during the evening, sell them again, he was empowered to bid them off for them, and four of the most important lots were thus secured and resold in the evening, when they collectively yielded an advance of eleven hundred and forty-two dollars; this was a most happy thought of the General's, and resulted most fortunately for the society. The other was Mr.—— Ogden, of Delhi, Delaware county, New-York. and a member of her legislature, volunteered as salesman, and filled that sation with great satisfaction to all concerned. The idea that he who had so lately been deliberating in the councils of the *Empire State,* should, on this occasion be found almost at the extremity of the West, at the very verge of civilization, acting as salesman to a ladies' fair, gave an interest to the scene, that resulted most happily for the society; and I trust these gentlemen have erected to their memory in the hearts of this community, monuments more durable than those of marble; neither ought we to omit the noble liberality of the Hon. Lucius Lion, delegate to Congress, and the Hon. M. L. Martin, speaker of the legislative council, which was measured only by hundreds, but to mention every instance of liberality, would be to give a minute history of the whole transaction.

The success of this transaction, is, I believe, unparalleled in the history of fairs, but to strangers visiting the place, we are chiefly indebted for this splendid result—a mere trifle to be sure in comparison to the abilities of some of the eastern societies, yet it is a boon of great value to us. D. E. B.

South-Carolina College.—Much dissatisfaction has recently been expressed, in several of the religious papers of South-Carolina, with the above institution. It is alleged to be under an influence hostile to Christianity; and therefore the establishment, by members of the Presbyterian Church, of another collegiate institution, is suggested. The opinion expressed by the papers above alluded to, has for some time been entertained beyond the limits of South-Carolina. We are therefore pleased to see in the last Charleston Observer, that the charge is met and denied by the trustees of the college. They refer to the facts, that the Rev. Dr. Capers, a distinguished clergyman, has been selected to preside over the institution, and a professorship of "Sacred Literature and the Evidences of Christianity" been instituted, as disproving the allegation of hostility to the Christian religion. Whatever cause may have heretofore existed to justify the want of confidence which religious persons have felt, we would hope that they no longer exist. We feel the importance to the South of having the means of education of the most liberal and thorough kind among ourselves. Experience, observation and reflection, ought by this time, to convince us that no institution, for purposes of education, can possess the confidence of the community or succeed, which excludes Christianity from its walls. Even parents whose lives are not governed by Christian principles, shudder at the thought of bringing up their children under an infidel influence, and if the moral sense of the community did not revolt from it, the practical evils of such a system would soon develope themselves in the langour, sickliness and death of the institution that is unhappily subjected to them. We hope better things for the College of South-Carolina.

These views are corroborated by the following statement from the Gambier Observer:—

"At the recent Commencement of the University of Vermont, an address was delivered by Professor Haddock, on 'the connection between intellectual and religious culture,' in which he had occasion to allude to the University of Virginia and Girard College. When Professor H. sat down, Dr. Cogswell arose and asked leave to state a fact. 'He had recently visited the Virginia University, and was surprised to find a chaplain in attendance. He subsequently visited Mr. Madison, who informed him that he and Mr. Jefferson had originally conceived the idea of shutting out religion entirely, in order to avoid the difficulties of sectarianism. But experience had satisfied him of its utter impracticability. They could neither keep professors nor students, and in spite of all they could do, their college was running down. Five years ago they established the present chaplaincy; since which time the entire face of things has changed. They now have competent professors, plenty of students, and the affairs of the institution are in a most flourishing condition.'"—*Southern Churchman.*

Bishop Ives.—A letter received from a gentleman then at Paris, states that he has spent some time in company with Bishop Ives, about the 1st of August, and gives the gratifying intelligence that his health was evidently improved.—*Fayetteville Observer.*

Donation to the New-York University from the King of England.—The Chancellor of the University of New-York acknowledges, in the Commercial Advertiser, the receipt of a liberal donation from his majesty the King of England to the library of the University of the City of New-York, through the Hon. Mr. Vail and Gen. James Tallmadge. The donation embraces state papers, historical and diplomatic documents, fac-similes of charters and treaties, the celebrated doomsday book, the statutes of the realm, political essays, catalogues of the manuscripts in the Harleian, Cottonian, and Lansdowne libraries in the British Museum, and other works of interest, not merely to the statesman and politician, but to the general scholar and the student of history and antiquities.—*Southern Churchman.*

Premium Essay of the American Peace Society.—The American Peace Society some time since offered a premium of $1000 for "the best dissertation or essay on a congress, or court of nations, for the amicable adjustment of international disputes instead of an appeal to arms." We learn from the Christian Register that the committee who are to award the premium, consisting of the Hon. John Quincy Adams, the Hon. Chancellor Kent, and the Hon. Daniel Webster, the latter having been appointed in the place of Thomas Grimke, Esq., deceased, have had before them thirty-seven dissertations. "One of them, written in elegant Latin, is sent from Rio de Janeiro." Seven have been selected from the whole number by a sub-committee, to one of which it is supposed the premium will be awarded.—*South. Church.*

Curious Manuscript.—In a list of ancient literary manuscripts, and remarkable manuscripts, recently announced for sale by the Messrs. Southerby, of London, is one with the following title:

"A letter from the Earl of Bath, to Lord Norbury, dated April 16, 1681, being 'a proposal for the sale of the province of New-Jersey, a country almost as large as England belonging to the late George Carteret, for the small sum of between 5 and 6000*l.*'"

Thus it appears that one hundred and fifty-four years ago, the whole state of New-Jersey was offered for sale for the sum of about $25,000.—*N. Y. Gazette.*

To show how the affairs of this world change, we state, that within a few days we have been informed that the parsonage property of St. John's Church, Elizabethtown, New-Jersey, a spot associated in our mind, with many most interesting recollections, was about to be sold for $20,000, and yet comprising only about 2¼ acres, in the village which formed the abode of the first governors of the province, and took its name from the lady Elizabeth, the wife of Lord Carteret.

(Auburn) Gospel Messenger.

Emigrants to Canada.—The number of settlers arrived at Quebec, from Great Britain and Ireland, the present season, to the 4th September, is 17,316—a number less than arrived in the same period of the last year by 17,951.

NOTICE.

An adjourned meeting of the Stockholders of "The Protestant Episcopal Press," will be held at the Press Buildings, 46 Lumber-street, on Wednesday, the 14th of October, at 6 o'clock, P. M.

An Election for the *first* class of Trustees, whose term of service expires at the annual meeting of the Stockholders in 1835, will then take place.

By order,
Floyd Smith, *Secretary.*

New-York, Oct. 9, 1835.

NOTICE.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New-York, will be held in the Basement of Christ Church, Anthony-street, on Thursday evening, 15th instant, at 7 o'clock.

By order,
Charles W. Carmer, *Rec. Sec.*

October 10th.

CONNECTICUT CONVENTION.

The next Annual Convention of the Diocese of Connecticut, will be held in Christ Church, Middletown, on Tuesday, the 13th day of October, at 11 o'clock, A. M.

By order of the Bishop,
Jackson Kemper, Secretary.

Norwalk,

A convocation of the clergy will be held in the church, at 9 o'clock, in the morning, on the same day of the opening of the Convention.

⁂ The Editor of the Episcopal Recorder is requested to insert the preceding notice.

A CARD.

The undersigned, having lately entered upon his duties as Missionary of the third mission station of the Protestant Episcopal City Mission Society, finds immediate occasion for books suitable for the Sunday School and Lending Library of the station.

Donations of proper books, or of money to purchase the same, would be thankfully received and duly acknowledged if left at the Protestant Episcopal Press, or with the subscriber, No. 401 Hudson street.

E. B. Kellogg.

New-York, Sept. 14, 1835.

THIRD MISSIONARY STATION.

Divine service will be regularly performed hereafter by the Missionary, the Rev. Mr. Kellogg, at the *Third Missionary Station* of the *City Mission Society,* in the school-room in Hammond-street, known, heretofore, as the Hammond-street Sunday-school Room.

Service to commence on Sundays at half past 10 A. M., half past 3 P. M., and half past 7 in the evening. On Thursday evening at half past 7 o'clock.

Calendar.

OCTOBER.

11. 17th Sunday after Trinity.
18. 18th Sunday after Trinity, and St. Luke.
25. 19th Sunday after Trinity.
28. St. Simon and St. Jude.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following donations since his report of the 30th September.

One hundred dollars from the "Female Missionary Association of Grace Church, Jamaica, Long-Island," by their Rector, the Rev. Wm. L. Johnson, appropriated as follows:—To the General Fund, $50—to Tennessee, $25—to Green Bay, $25.

Thirty dollars, collected at a quarterly meeting of the New-Haven County Clerical Association of the Protestant Episcopal Church, held in the church at Waterbury, on the 16th September, transmitted by the Secretary of the Association, the Rev. Lorenzo T. Bennett, and intended to be appropriated toward the salary of the Missionary Bishops.

Ten dollars for the Green Bay Mission, from Mr. C. J. Aldis.

Fifty dollars from a parishioner of Grace Church, New-York, to constitute the Rev. Dr. Taylor a Patron of the Domestic and Foreign Missionary Society.

A case of articles for the Green Bay Mission, value not known, from the Sunday scholars of St. Peter's Church, Salem, and St. Michael's Church, Marblehead, who recently formed sewing societies in their respective parishes—transmitted by the Rev. Wm. H. Lewis.

A box of articles for the Green Bay Mission, received from the Rev. Samuel Fuller, jun., Rector of St. Michael's Church, Litchfield, Conn., of the value of $179 99; of which sum there were contributed by the "Young Ladies' Missionary Society of St. Michael's Church," $114 08; by "Ladies' Sewing Society of Christ Church, Watertown," $28 22; by ladies of the Episcopal Church, Northfield, $22 19; by two ladies of St. Peter's Church, Plymouth, $6 50; by the "Female Benevolent Society, South-Canaan," $5; and by ladies of the Episcopal Church, Bradleyville, $4.

James Swords, *Agent, &c.*

October 7, 1835.

CITY MISSION SOCIETY.

The subscriber, as City Missionary at the third mission station, gratefully acknowledges the receipt of the following books.

For the Lending Library.

From C. R.,—Dick's Philosophy of Religion.
From Mr. John W. Brown,—
Dick's Christian Philosopher,
Dick's Philosophy of Religion.
From Rev. Mr. Seabury,—Pastor's Testimony.
From Mr. A. B. Beach,—Evangelical Rambler, 4 vols.

For the Sunday School Library.

From the family of Mr. Floyd Smith,—
Scripture Portraits—Devotional Sonnets,
The Sunday School Teachers,
Address to a Sunday School,
A Present for the Scholars who attend Sunday Schools,
The Guilty Tongue,
The History of Marten and his Scholars,
A Monument of Parental Affection,
The Morning Improved—The Pink Tippet,
The Life of Moses—and six smaller books.
From Miss H. B. Beldin,—
House of the Thief—Eliza Waite,
Commandment with Promise.
From S. G.,—Last Hours of Christ.
From the Rev. William R. Whittingham,—
The Miller's Daughter—Sacra Privata—The Week,
The Blacksmith's Letter—The Mother's Portrait,
The Travellers—The Commandment with Promise.
From Mr. Wm. H. Townsend, $2 00, and from Mr. —— Hatch $3 00, to be expended for the Sunday School Library.

E. B. Kellogg, 401 Hudson-street.

ST. MARK'S CHURCH, PENN-YAN.

In addition to the receipts already acknowledged in the Churchman, the subscriber would, with increasing gratitude, acknowledge the receipt of the following sums, for the purpose of assisting in the erection of St. Mark's Church, Penn-Yan, Yates county, N. Y., viz.

From Cornelius Dubois,	$10 00
David Clarkson, $5 00—J. D. Beers, 5 00,	10 00
Cash, 4 00—Hamilton Fish, 5 00,	9 00
Isaac Jones, 5 00—A. B. Neilson, 5 00,	10 00
J. A. Perry, 5 00—Cash, 5 00,	10 00
John G. Coster, 5 00—James Bleecker, 5 00,	10 00
Cash, (N. T. & Co.)	5 00
Cash, (from Brooklyn,)	5 00
And for the purchase of Sabbath school books,—	
From Isaac Jones, $3—Cash, (from Brooklyn, 3 00,	6 00

The foundation of this church was finished a few weeks since, and the brick and lumber purchased. A few individuals have become responsible for these to more than the amount of their subscriptions. No money becomes due on subscriptions till the first of January next. Thus circumstanced they were obliged to apply to the friends of moral improvement in the cities of New-York and Brooklyn, and obtain from them that assistance, without which it became impossible for them, with any degree of propriety, immediately to proceed. The subscriber is happy to say that thus far their most sanguine anticipations are realized, and he hopes that they may soon be enabled to proceed with safety and vigor in the erection of the building.

Sept. 23, 1835. W. C. Parsons.

Since preparing the above acknowledgment, the following sums have been received.

From G. Hoyt, $5 00—C. Hoyt, 5 00—Cash, 5 00,	$15 00
Cash, 5 00—J. C. Bergh, 5 00—Cash, 2 00,	12 00
D. A. Cushman, 5 00—Cash, 3 00,	8 00
Dr. Stephens, 3 00—Cash, 2 00,	5 00
John Haggerty, 5 00—Cash, 3 00,	8 00
J. Q. Aymar, 5 00—T. Fowler, 5 00,	10 00
A Friend, 5 00—A. Norrie, 5 00,	10 00
John Brower, 5 00—Henry Cotheal, 5 00,	10 00
George Belden,	5 00

The support and encouragement thus far received have given a new impetus to the work, and the erection of the church is now progressing with all possible despatch. W. C. P.

October 7, 1835.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 8th, from the following persons, viz.

Isaac N. Whiting—John Grogan, *with remit.*—Rev. A. Searle, U. S. Navy—J. M. Warren—W. L. Parker & Son—E. E Beardsley—Rev. Charles Linsley, *with remit.*—Postmaster, Catskill—Rev. S. C. Sherman—Darius Barker—Postmaster, Reading, Pa.—E. M. Griffing—Charles Stimpson, jun.—Rev. D. Brown—Rev. F. L. Hawks, D. D.

Received by the Gen. Prot. Episc. S. S. Union.

A. E. Miller—John C. Pechin—Rev. Silas A. Crane—J. C. Woodward, *with remit.*—Floyd Smith—Rev. B. Lindsley.

WANTED,

A Lady qualified to teach a few girls in a private family in Virginia. Inquire at the bar of Congress Hall Hotel, Broadway. Oct. 10.

CLASSICAL AND ENGLISH SCHOOL,

46 Lumber street.

This institution will open on Monday, the 19th of October, under the immediate charge of the subscriber. Young gentlemen will be prepared for admission into college or the counting-house upon the most approved modes of teaching.

Terms, &c., made known upon application at the office of the Churchman. James M. Fenn.

October 10, 1835.

WANTED,

A Private Tutor, who is a classical scholar, to teach a youth in a family residing but a few miles from this City. Recommendations will be required. Address, Box 554, Post Office.

SEMINARY FOR YOUNG LADIES, CHESHIRE, CONN.

The winter term of Miss Cornwall's Seminary will commence the 14th of October.

Tuition for term of twenty two weeks.

Common English Studies,	$6 00
Higher English Studies,	9 00
French,	9 00
Latin,	9 00
Music, (including use of the instrument,)	18 00
Drawing and Painting,	10 00
Oil Painting included,	15 00

Board can be obtained in the family with the Principal, and other families, at $1 50 per week, exclusive of washing, fuel, and lights.

As the number of boarders in the family with the Principal is limited to eight, it is necessary that all who wish board with her should make early application.

It is expected that all who enter the Seminary will continue till the close of the term, and no deduction will be made for absence, except in case of protracted illness. Pupils will be admitted at any time during the term, and will be charged only from the time they enter.

References—Rev. E. E. Beardsley; B. Beach, Esq., Cheshire, Conn.; Right Rev. Bishop Brownell; Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. Dr. Judd, New-Haven, Conn.; Rev. William Jarvis, Chatham, Conn.; Rev. Dr. Turner; Rev. Dr. Anthon; Rev. Dr. Hawks; Floyd Smith, Esq., New-York.

September 15th, 1835.

THE DEAD WHO DIE IN THE LORD.

Just received, and for sale at the Protestant Episcopal Press, *The Dead who Die in the Lord,* a sermon preached in St. Stephen's Church, New-Hartford, on Wednesday, July 26th, 1835, on occasion of the death of the Rev. Parker Adams, late Rector of said Church, by Benjamin Dorr, A. M., Rector of Trinity Church, Utica. Published by request of the Vestry of St. Stephen's Church.

FOR SALE.

At the Protestant Episcopal Press, Folio Bibles of the Hartford Edition, on strong paper. Quarto Bibles, different editions. The Quarto Book of Common Prayer, from the Megary Plates, suitable for the reading desks of our Churches.

We make no apology, (as we are sure our readers will feel none to be needed,) for inserting here a translation, by a friend, of one of Uhland's most beautiful poems, in which the spirit of the original is most happily preserved. The poet is speaking of the tradition respecting a lost church, and the occasional sounding of its bell. In this tradition he fully recognises the spirit of martyrdom, of self-devotion, of that deep and fervent, all pervading piety, which once characterized the Church; and in the sound of the bell, he hears the voice of conscience, whose tones of solemn monition are reverberating in undying faithfulness.—*Christian Spectator.*

The Lost Church.

Far in the forest's thickly-wooded green,
The sound of bells is heard, as from above;
The rush of waters to the dark ravine
Sweeps not more wildly;—yet can none remove
The mists which ever hung upon the sound,
And e'en tradition is in silence bound.

From the lost church, 't is said, the chime is borne,
And by the wind to this dark forest brought;
The path, deserted now, defaced and torn,
How many trave'lers once with ardor sought!
To the lost church the narrow pathway led,
But every vestige of that path has fled.

As late I wander'd to that leafy shade,
Where trodden path no longer marks the sod,
My soul against corruption seem'd array'd,
I wept, and long'd to find a home with God!
In this lone spot the bell's mysterious voice,
With hollow murmurings seem'd to say—*Rejoice!*

Darkness and silence hung on all around;
Again I heard the deep and solemn chime,
And as I follow'd the unearthly sound,
My soul, exalted, left the things of time;
Thou holy trance! e'en now I cannot tell
How all my being rose beneath that bell.

An age, it seem'd, had been vouchsafed to me,
To dream the clouds of sin and sense away;
Clear as a light, a space unbounded, free,
Above the mists, unclosed, with brightest day.
How bright the sun! how deeply blue that sky!
And there a minister stood in sanctity.

It shone resplendent in the gorgeous ray,
And winged winds seem'd bearing it afar;
The steeple's point had vanish'd quite away,
Far, far beyond the light of sun and star;
Yet still I caught the ringing of that bell,
With sounds more sweet than ever words can tell.

Yes, from the steeple they came floating by:
Yet not by mortal hand the peal was given;
It breath'd of light, and love, and harmony,
Moved by the bless'd violence of heaven.
The very sound seem'd near my heart to beat,
And drew within that splendid dome my feet.

Oh! how I felt within that sweet abode!
The windows darkly gleam'd with antique hue,
The mystic light o'er painted martyrs glow'd,
And into life the holy portraits grew;
Upon a world of sainted ones I gazed,—
I heard the hymn the noble martyrs raised.

Before that altar I devoutly bow'd,
And deepest love my all of being fill'd;
Upon the ceiling heaven's image glow'd;
That golden glory every passion still'd:
But see! the arches of the dome are rent;
Up to the gates of God my eye is bent!

The splendors of that mighty dwelling-place—
Those shining walls—the crystal silence there—
And wonders which a creature dares not trace!
But let them move the sinner's soul to prayer.
Oh! ye to whom that solemn bell shall ring,
Take heed, and listen to its murmuring!

The French correspondent of the New-York Observer is reviewing a new work of travels in the East by M. de Lamartine. We lately gave the description of the traveller's interview with Lady Esther Stanhope. The two following extracts are also worthy of perusal.

THE MARONITES.

The history of this people goes back to the beginning of the fifth century. About the year 400, a pious anchorite named *Maron*, went to dwell on Mount Libanus, which was then almost a wilderness. He soon gathered around him many disciples, who built several monasteries in these wild regions, and from him is derived the name of *Maronites*. This nation is now composed of more than 200,000 souls, and increases daily. The government remains a theocracy, as it was at its origin. True, the Maronites submit to an emir or civil magistrate; but his power is very limited. The real authority belongs to the Patriarch of the Maronites, an ecclesiastical dignitary, chosen by the bishops and confirmed by the Pope. Besides him, the holy See sends to Mount Libanus a legate, who decides in religious matters, under the supervision of the patriarch. The bishops, superiors of the monasteries and curates, have also great influence in the civil and domestic government of the country. In each village is a *sheik*, or governor, whose duty is to keep order and administer justice in less important matters; but these sheiks are placed under the jurisdiction of the clergy, with only a subordinate authority.

The Maronites are Catholics, and acknowledge the supremacy of the Pope of Rome; but it would be a great mistake to suppose that they adopt all the forms and traditions of the Romish Church. The ceremonies of their worship are mostly performed in the language of the country. Their priests are married. Rome, so rigid respecting the celibacy of ecclesiastics in the Church of the West, enjoining it as an essential and fundamental article of her discipline, is yet obliged to tolerate an opposite law in the East. "And so far from the marriage of the Maronite priests," says Mr. de Lamartine, "being hurtful to the purity of the morals of the priests, or diminishing the respect of the people for ministers of the Gospel, it may be truly said that, in no country of Europe are the clergy so pure, so exclusively devoted to their work, so venerated, and so influential with the people, as among the Maronites. If you would behold such a spectacle as the imagination pictures to itself in the early and lovely days of Christianity,—if you would see the simplicity and fervor of the primitive faith, purity and manners, disinterestedness in ministers, priestly influence and authority without domineering, poverty without beggary, dignity without pride, prayer, watchfulness, sobriety, chastity, working with the hands, go to the Maronites. The most rigid philosopher would find no reform necessary in the public and private life of these priests, who are at once patterns, counsellors and servants of the people."

There are many monasteries upon Mount Libanus; but the monks are not intriguing, quarrelsome, spending their time in sensual gratifications. Let our traveller speak:

"These monks," says he, "are neither wealthy nor beggars, nor do they oppress nor extort from the people. They are societies of honest, industrious men; their life is that of the laborious peasant. They take care of cattle or silkworms; they break the rocks; they build with their hands walls for their grounds; they dig, they sow, they reap. The monasteries own little land, and receive only so many monks as they can support. I have lived long among this people, I have frequented several of the monasteries, and I have never heard of any scandal committed by the monks, nor of a complaint against them. Each monastery is like an agricultural establishment, service rendered in voluntary, and the tenants receive for salary only their lodging, the food of an anchorite, and the prayers of the Church. Useful labor is so much the law of man, it is so much the condition of happiness and virtue here below, that I have not seen one of these monks who does not bear on his face the stamp of peace of mind, contentment and health."

The Maronites have performed astonishing labors on the ungrateful, rocky soil of Mount Libanus. "The prodigious activity of this people, who have no secure asylum for their religion but behind these peaks and precipices," says Mr. de Lamartine, "has rendered even the rock fertile. Walls have been erected step by step, to the highest summit, to the everlasting snows. On these terraces have been placed the little vegetable earth which the waters have washed into the ravines. Even the stone has been pounded up and mixed with earth, and Libanus has thus been made a complete garden, covered with mulberries, figs, olives and corn. The traveller cannot recover from his surprise, when after having toiled for days up the sides of mountains, which are a mere mass of rocks, he finds all at once, in a deep ravine, or on a plain among piles of mountains, a beautiful village built of white stone, inhabited by a numerous and rich people, with a Moorish castle in the midst, a monastery in the distance, a foaming torrent below the village, and all around fields of vegetation and verdure, where the pine, the chestnut, the mulberry tree shade the vines and field of corn."

Mr. de Lamartine appears to have conceived a great admiration for the Maronites, and draws a flattering portrait. "The physiognomy of this people is Arab," says he; "the men are large, handsome, with a frank and proud look, an intelligent and sweet smile; they have blue eyes, an aquiline nose, light colored beard, noble gait, a deep guttural voice, polished manners without sycophancy, splendid costume, and dazzling armor. * * * The most admirable police, the result of religion and morals rather than laws, reigns in the whole extent of the country inhabited by the Maronites. You travel there alone and without a guide, day or night, without fear of robbery or violence. Crimes are there almost unknown; a stranger is regarded as sacred by the Mahometan Arab, but still more by the Christian Arab: his door is open at all hours; he kills his kid to do honor to his guest; he even yields to him his mat of rushes."

Mr. de Lamartine believes that important destinies await the Maronites, and that they will become, one day, by the blessing of God, the means of changing the face of the East, and regenerating it by the Christian faith. Our traveller adds, that were he by any unhappy revolution obliged to leave France, he would seek an asylum in the bosom of this patriarchal people.

THE DRUSES.

The Druses, who dwell also on the side of Mount Libanus, form entirely a different race. Their origin is lost in the night of time. Some geographers have supposed that they are descendants of a European colony, founded at the time of the crusades; but the religion, language, and physiognomy of the Druses contradict this hypothesis; for they are idolaters, speak Arabic, and their appearance resembles that of the tribes of Arabia. Others think that they came from some families of the desert, who, having refused to adopt the religion of Mahomet, and being persecuted by the new believers, fled to the inaccessible solitudes of the lofty Libanus, there to defend their gods and their liberty. Mr. de Lamartine inclines to believe that the Druses are descendants of the ancient Samaritans; for they worship a *calf*, an idolatrous worship, practised, as the Bible informs us, among the inhabitants of Samaria. Much obscurity and mystery rest upon the religious belief of this people. Hear what Mr. de Lamartine says on this subject:

"The religion of the Druses is a mystery which no traveller has ever penetrated. I have, like several Europeans, lived a number of years in the midst of this people, and they have confessed to me their ignorance in this respect. Lady Esther Stanhope herself, who has resided constantly among the Arabs of this tribe, and who has inspired in them an ardent attachment to herself, told me that to her also was the religion of the Druses a mystery. Most travellers who have written of them, pretend that their worship is only a schism from Mahometanism; but I am convinced these travellers are deceived. One fact is certain, namely, that the religion of the Druses allows them to practise externally all the forms of worship of the people with whom they have intercourse: hence the opinion that they were schismatic Mahometans. It is not so. They worship the cow: this is the only fact proved. They have institutions like the people of antiquity. They are divided into two castes: the *akkals*, or *learned;* and the *djakels*, or *ignorant persons.* According as a Druse is of one of these two castes, he practises such or such a form of worship. Moses, Jesus, Mahomet, are names which they hold in veneration. They assemble one day in the week, each in a place consecrated to the degree of initiation to which he has attained, and perform their rites. Guards are stationed during the ceremonies, to prevent the profane from approaching the initiated. Instant death would be the punishment of the rash man. Women are admitted to these mysteries. The priests or akkals are married; they have a priestly hierarchy. * * * After the death of a Druse, they assemble around his tomb, and receive testimonies in the regard to his life. If these testimonies are favorable, the akkal exclaims: may God Almighty have mercy upon thee! If these testimonies are unfavorable, the priest and attendants keep silence. The people in general believe in the transmigration of souls. If the life of a Druse has been pure, he will live again in a man favored by fortune, brave and beloved by his fellow-men; if he has been vile and mean, he will return in the form of a goat or a dog. Schools for children are numerous; the akkals conduct them: the children are taught to read from the Koran. Sometimes, when the Druses are few in number in a village, and have no schools of their own, they suffer their children to be taught with those of Christians; afterward, when they initiate them in their mysterious rites, they efface from their minds the traces of Christianity. Women are admitted to the priesthood as well as men. Divorce is frequent. Hospitality is a sacred duty, and no threat or promise could ever force a Druse to deliver up, even to the sovereign of the country, the guest who commits himself to his protection.

From the (London) Christian Observer.

PASTORAL DILIGENCE.

Is the pastor tempted, in his retired and thinly-peopled parish, to spare his labor, and put forth less of his strength than he might be willing to expend in a sphere of greater excitement, and more obvious to the inspection of men? Let him ask himself whether the oversight even of a single soul be not more than he will desire to answer for at the day of account? Let him guard with jealousy against permitting the absence of an unholy and worldly stimulus to influence the character of his ministry.

Christ's condescension to the dull understandings of the people, teaches the pastor not to think it grievous to repeat often the same things—or to clear away even the unreasonable doubts of one weak in faith—or to satisfy the unnecessary scruples of a conscience tender but ill-informed; or to instruct in meekness those who oppose themselves; remembering, that notwithstanding his own defects, his want of faith, or of love, or of zeal, Christ still suffers him, condescends to work by his ministry, and glorifies himself in the weakness of his agent.

Conformity to our Lord's pattern will teach us not to speak things hard to be understood, but to sacrifice on the shrine of usefulness whatever interferes with the main object of our preaching. It is one of the boasts of our liturgy, that it is couched in a form of words understood by the people. It must be the care of the minister that the language of the pulpit accord in this respect, as well as in the yet more important particular of scriptural doctrine, with the language of the desk. He who speaks in an unknown tongue to his flock is not profitable for edification. 'We study how to speak,' said the judicious Philip Henry, 'that you may understand us; and I never think that I can speak plain enough, when I am speaking about souls and their salvation.'

I infer, lastly, from our Lord's example, the duty which St. Paul urged when he exhorted the Roman Christians to 'condescend to men of low estate.' 'I venerate the name of Dr. Francke, of Halle, in Saxony,' writes Mr. Venn, 'who, when a professor of greatest note in that University, felt his bowels yearn over the children of the poor, and became their teacher, though derided by the University for his heavenly compassion. So differently did his God regard the good work, that, from a small beginning, it was soon enlarged to be amongst the first charitable foundations, embalming his name for ages to come.' Doddridge's ministerial injunctions are as sound as practical on this head,—'You must not shun the cottages of the poor, or the chambers of the languishing; nor must you ever be so intent on the more pleasing sounds, as to turn away from the sighs and groans of the distressed.'

But the practice of Felix Neff is yet more exemplary than the precept of Dr. Doddridge. The heart of the Alpine apostle was thoroughly devoted to the spiritual advancement of his mountain flock. 'It was his high and lofty ambition to elevate their thoughts and hopes to the noblest objects to which immortal beings can aspire, and to raise the standard, until they should reach to the fulness of the stature of Christ; and yet he so condescended to things of low estate, as to become a teacher of a, b, c, not only to ignorant infancy, but to the dull and unpliant capacities of adults. Beginning with the most tiresome rudiments, he proceeded upward, leading on his scholars methodically, kindly and patiently, until he had made them proficients in reading, writing and arithmetic, and could lead them into the pleasanter paths of music, geography, history and astronomy...... None but such men as Oberlin and Neff, none but those who, like them, have been under the strong influence of Christian motives, have ever done violence to their natural tastes and inclinations, and have left the more agreeable and equally legitimate duties of their profession, to assume the functions of the humble pedagogue, and of the village dame, and to teach the lowest rudiments to the lowest poor; not before the admiring eyes of the world, but in seclusion, and amidst all the disheartening circumstances of dirt and stench, of chilling cold or suffocating heat......It was this that led Neff to the dismal solitudes of Dormilleuse, and shut him up with his twenty-five pupils, and urged him to abandon for a time those pursuits which were most congenial to his mind and habits, in order that he might lay a foundation of knowledge and happiness, and contribute something to the stock of general prosperity in a district which was separated from the more habitable parts of the world by rocks and mountains, cold and sterility.'

Bishop C. R. Sumner.

COLERIDGE'S TABLE TALK.

The Witch of Endor.—I have no doubt that the Jews believed generally in a future state, independently of the Mosaic law. The story of the Witch of Endor is a proof of it. What we translate "witch," or "familiar spirit," is in the Hebrew, ob, that is, a bottle or bladder, and means a person whose belly is swelled like a bottle by divine inflation. In the Greek it is ἐγγαστρη μυθος, a ventriloquist. The text (1 Sam. xxviii.) is a simple record of the facts, the solution of which the sacred historian leaves to the reader. I take it to have been a trick of ventriloquism, got up by the courtiers and friends of Saul to prevent him, if possible, from hazarding an engagement with an army despondent, and oppressed with bodings of defeat. Saul is not said to have seen Samuel; the woman only pretends to see him. And then what does this Samuel do? He merely repeats the prophecy, known to all Israel, which the true Samuel had uttered some years before. Read Capt. Lyons' account of the scene in the cabin with the Esquimaux bladder, or conjurer; it is impossible not to be reminded of the Witch of Endor. I recommend you also to look at Webster's admirable treatise on witchcraft.—p. 55.

Socinianism.—The pet texts of a Socinian are quite enough for his confutation with acute thinkers. If Christ had been a mere man, it would have been ridiculous in him to call himself "the Son of Man;" but being God and man, it then became, in his own assumption of it, a peculiar and mysterious title. So, if Christ had been a mere man, his saying, "My father is greater than I," (John xv. 28,) would have been as unmeaning. It would be laughable enough, for example, to hear me say, "My Remorse succeeded, indeed; but Shakspeare is a greater dramatist than I." But how immeasurably more foolish, more monstrous, would it be for a man, however honest, good, or wise, to say, "But Jehovah is greater than I!"—p. 56.

The Trinity.—The author of the Athanasian Creed is unknown. It is, in my judgment, heretical in the omission, or implicit denial, of the filial subordination in the Godhead, which is the doctrine of the Nicene Creed, and for which Bull and Waterland have so fervently and so triumphantly contended; and by not holding to which, Sherlock staggered to and fro between Tritheism and Sabellianism. This Creed is also tautological, and, if not persecuting, which I will not discuss, certainly containing harsh and ill-conceived language.

How much I regret that so many religious persons of the present day think it necessary to adopt a certain cant of manner and phraseology, as a token to each other. They must *improve* this and that text, and they must do so and so in a *prayerful* way; and so on. Why not use common language? A young lady, the other day, urged upon me that such and such feelings were the *marrow* of all religion; upon which I recommended her to try to walk to London upon her *marrow bones* only.—p. 72.

Luther—Baxter—Puritan objection to the Surplice.—Luther is, in parts, the most evangelical writer I know, after the Apostles and apostolic men.

Pray, read with great attention Baxter's Life of himself. It is an inestimable work. I may, not unfrequently, doubt Baxter's memory, or even his competence, in consequence of his particular modes of thinking; but I could almost as soon doubt the Gospel verity as his veracity.

I am not enough read in Puritan divinity to know the particular objections to the surplice, over and above the general prejudice against the *retenta* of Popery. Perhaps that was the only ground, a foolish one enough.—p. 75.

Fathers.—I conceive Origen, Jerome, and Augustine, to be the three great fathers in respect of theology, and Basil, Gregory, Nazianzen, and Chrysostom, in respect of rhetoric.—p. 76.

Jeremy Taylor—Hooker.—Jeremy Taylor is an excellent author for a young man to study for the purpose of imbibing noble principles, and at the same time of learning to exercise caution and thought in detecting his numerous errors.—p. 78.

I must acknowledge, with some hesitation, that I think Hooker has been a little over-credited for his judgment.—p. 78.

Prophecies of the Old Testament—Messiah—Jews—The Trinity.—If the prophecies of the Old Testament are not rightly interpreted of Jesus our Christ, then there is no prediction whatever contained in it of that stupendous event—the rise and establishment of Christianity—in comparison with which, all the preceding Jewish history is as nothing. With the exception of the book of Daniel, which the Jews themselves never classed among the prophecies, and an obscure text of Jeremiah, there is not a passage in all the Old Testament which favors the notion of a temporal Messiah. What moral object was there for which such a Messiah should come? What could he have been but a sort of virtuous Sesostris or Bonaparte?—p. 79.

I know that some excellent men, Israelites without guile, do not, in fact, expect the advent of any Messiah; but I believe or suggest that it may possibly have been God's will and meaning, that the Jews should remain a quiet light among the nations for the purpose of pointing at the doctrine of the unity of God. To which I say, that this truth of the essential unity of God has been preserved, and gloriously preached by Christianity alone. The Romans never shut up their temples, nor ceased to worship a hundred or a thousand gods and goddesses, at the bidding of the Jews; the Persians, the Hindoos, the Chinese, learned nothing of this great truth from the Jews. But from Christians they did learn it in various degrees, and are still learning it. The religion of the Jews is, indeed, a light; but it is as the light of the glow-worm, which gives no heat, and illumines nothing but itself.—p. 80.

It has been objected to me, that the vulgar notions of the Trinity are at variance with this doctrine; and it was added, whether as flattery or sarcasm, matters not, that few believers in the Trinity thought of it as I did. To which again, humbly, yet confidently, I reply that my superior light, if superior, consists in nothing more than this,—that I more clearly see that the doctrine of trinal unity is an absolute truth transcending my human means of understanding it, or demonstrating it. I may, or may not, be able to utter the formula of my faith in this mystery, in more logical terms than some others; but this I say, Go and ask the most ordinary man, a professed believer in this doctrine, whether he believes in and worships a plurality of Gods, and he will start with horror at the bare suggestion. He may not be able to explain his creed in exact terms; but he will tell you that he does believe in one God, and in one God only,—reason about it as you may,—p. 80.

What all the Churches of the East and West, what Romanist and Protestant, believe in common, that I call Christianity. In no proper sense of the word can I call Unitarians and Socinians believers in Christ; at least, not in the only Christ of whom I have read or know any thing.—p. 80.

Mosaic Miracles.—In the miracles of Moses there is a remarkable intermingling of acts which we should now-a-days call simply providential, with such as we should still call miraculous. The passing of the Jordan, in the third chapter of the book of Joshua, is perhaps the purest and sheerest miracle recorded in the Bible; it seems to have been wrought for the miracle's sake, and so thereby to show to the Jews—the descendants of those who had come out of Egypt—that the same God who had appeared to their fathers, and who had by miracles, in many respects providential only, preserved them in the wilderness, was their God also. The manna and quails were ordinary provisions of Providence, rendered miraculous by certain laws and qualities annexed to them in the particular instance. The passage of the Red Sea was effected by a strong wind, which, we are told, drove back the waters, and so on. But then, again, the death of the first-born was purely miraculous. Hence, then, both Jews and Egyptians might take occasion to learn, that it was one and the same God who interfered specially, and who governed all generally.—p. 83. *(Charleston) Gospel Messenger.*

From the (London) Christian Observer.

DOCTRINES OF THE CROSS.

All pastoral experience tends to prove the utter inefficiency of a ministry which is not faithful in exhibiting the vital truths of the Gospel. How, indeed, could it be otherwise? There can be no efficacy in what has been made palatable only by adulteration. God will not honor what is not his own. He will not set his seal to a message which gives no adequate representation of his revealed will, no convincing statement of man's necessities, or of divine love. It is on the word which goes forth out of the pastor's mouth, as out of the mouth of God himself, that the promised blessing rests—"It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

The experiment has been often tried; and many a conscientious pen has been constrained to write the record of its utter failure. Witness the well-known declaration of Dr. Chalmers, in his address to the inhabitants of Kilmaney. Witness the inefficiency of Mr. Scott's pastoral labors, in the early part of his ministry, before his mind had been directed by his conversations with Mr. Newton, to inquire into the nature of his own views. Soon after taking priest's Orders he laments, that "after preaching two of the most forcible discourses in his power, he had been able to collect only twenty-six or twenty-seven communicants." And in another letter of rather earlier date he says, "Whether I shall be able to make any reformation among my parishioners I much doubt; but I tell them their duty pretty freely."

Nor is the result more encouraging, when we proceed from the cases of individual Christians and single parishes, to similar attempts upon a larger scale in the conversion of nations. The scheme of the Platonic Christians to raise the superstructure of the Gospel on the foundations of philosophy and the barren ethics of paganism, was a fruitless effort to assimilate the doctrines of revelation to principles diametrically opposed to religious truth. Limborch's plan for converting the Jews, by keeping out of sight the peculiarities of Christianity to which they would be most opposed—the artifices of the Jesuits in China to remove the offence of the cross, by declaring the crucifixion to be a falsehood—the conciliation of caste by the Roman Catholic missionaries in India, whose policy it was to flatter the pride of the Hindoos, and fall in with their superstitious practices—were all unworthy expedients, placing more dependence on the contrivances of human wisdom than on the willingness of God to vindicate the honor of his own word. They met, accordingly, with their deserved reward. The Abbé Dubois himself bears his testimony to the worthlessness of converts produced by the accommodating system. He confesses, that "during a period of twenty-nine years that he has familiarly conversed with them, and lived among them as their religious teacher and spiritual guide, he would hardly dare to affirm that he has any where met a sincere Christian."

Contrast with this the successful preaching of the Cross among the Greenlanders. There, too, for nearly eighteen years, an equivocal Gospel had been preached, without producing any effect upon the hearers. While the Moravian missionaries confined themselves to explaining "the nature and perfections of God, and his just claims upon his creatures," the poor Heathen were bound up and frozen like their own icy mountains. But in reading to them the affecting scenes of Gethsemane and Calvary, the heart began to melt in tenderness, contrition, faith, and love. They begged to have the story repeated, and it was to them as life from the dead."

Charles Richard Sumner.

From the Western Christian Advocate.

INFIDEL OBJECTIONS.

Abbots' Religious Magazine contains answers to some of the objections of infidels to the Scriptures. The number for July continues the subject. The answer to the following objection is so good, so appropriate, that we think every one will read it with pleasure.

Objection.—The prayers of David are dictated by a spirit of most bitter revenge. Instead of forgiving his enemies, and praying that God would bless them, he imprecates vengeance upon their heads, and even pronounces a benediction upon those who shall dash their children against the stones.

And yet it is said in the Bible that these prayers are dictated by the Holy Spirit.

Answer.—There is a horrid murder committed in our neighborhood. The axe and the knife of robbers have covered the floor of our friend's dwelling with the mangled corpses of the family. The Christian, appalled by the horrid spectacle, in the fervor of his morning prayer says, "O God, bring these guilty men to justice—O! let them not escape; let swift retribution overtake them; let them suffer the just punishment for their crime, that the honor of our laws may be preserved, and that terror may fill the hearts of the wicked."

While thus praying, the infidel cries out, "What a revengeful wretch this must be. Instead of praying that these murderers may escape, and be prospered, he prays that the unhappy men may be caught and hung—and yet the man pretends that he is a Christian."

And does the infidel think that David, the King of Israel, ought not to pray that the laws should be honored, that the community should be protected, that the violator of law should be punished? Does he really think that it is wicked to pray that those who are scattering firebrands, arrows and death through the community, may be shut up in prison—may be punished with all the rigor which wholesome laws enjoin? If he does think so, he must think that all law is malignity, and all penalty revenge. Perhaps he does think so; for he most pertinaciously asserts that God must be cruel to threaten transgressors with punishment—that is, to make laws; and that he must be malignant and revengeful to execute the penalty—that is, to shut up the wicked in the prison of hell.

David was the divinely appointed ruler of his people. To him was intrusted the guardianship of the laws. There were discontented and abandoned men, who were doing every thing in their power to overthrow the government which God had so solemnly established, and thus plunge the whole nation into commotion, distress and ruin. With the spirit of a good and faithful king, David prays, "Let them be as chaff before the wind, and let the angel of the Lord chase them."

"What a wretch!" the infidel exclaims.

David continues his prayer—"Let destruction come upon him unawares, and let his net that he hath hid catch himself; into that very destruction let him fall."

The infidel can no longer restrain the vehemence of his benevolent indignation. He cries out, "Revengeful villain! What! To pray that these men may be caught, and caught in their own snares too?"

What can you do with a man who talks in this way, and soberly brings forward such arguments as this against the Bible? It is indeed an otherwise unheard of accusation. The king of a numerous people prays that the violators of the laws may be detected, and brought to deserved punishment. And this is one of the strong arguments of infidelity.

DYING EXHORTATIONS OF THE LATE WM. NEVINS, D. D.

The following paragraph, written by the late Dr. Nevins, of Baltimore, a few days before he died, was the last production of his pen.

Wine at the Sacrament. "The Catholics have never taken greater liberties with the Bible, nor any of the boldest and wildest interpreters of that abused book, than those misguided men who have of late begun to disuse and to contend for the disuse of the wine at the sacrament. How are the common people ever to be reconciled to such an interpretation, even if the learned could be? Good people, when they hear of this new controversy, are beginning to wish the temperance reformation had never taken place: and verily, if it is to deprive us of an ordinance of the New Testament, and leave us but half a sacrament, I heartily concur with them."

THE PRIEST AND THE DEMAGOGUE.

People talk (says a writer on national education in France, in the Foreign Quarterly) of the power of demagogues; but what could the subtlest brawler oppose to the influence of him who visits the poor man's lowly hearth as a friend—who tells him how to make the most of his small earnings—how to cultivate his field or his garden—who makes peace between him and his neighbor—who watches over the education of his children—who reclaims the one from his wanderings, stands by the sick bed of the other, and instructs its anxious but ignorant mother how to alleviate its pains, and when it dies binds up her broken heart, and after he had blessed the sod where its body is laid to rest, ceases not to direct her thoughts to its spirit in heaven—the man who is witness and partaker of the deepest joys and sorrows of his life, and whose vocation it is to hallow them all?—*Catholic Herald.*

A SECRET.

It was a maxim with Horne Tooke, "If you wish to be powerful, pretend to be powerful." On the mere force of *pretence*, we have seen insignificant men rise into political notoriety; and in the pulpit, too, we have seen men of very humble talents and attainments, flourish themselves into popularity. The reverse is also true. Timidity and diffidence will tend greatly to obscure talent, in the judgment of promiscuous assemblies. The multitude do not nicely discriminate between the appearance and the reality; and hence it is by no means certain, that they who secure the largest share of popular admiration, are in reality the most meritorious.

The Presbyterian.

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